

THEOLOGY

A Monthly Journal of Historic Christianity

Edited by the DEAN OF WINCHESTER, THE DEANERY, WINCHESTER, to whom
all editorial matters should be addressed.

Vol. XXVII

DECEMBER, 1933

No. 162

EDITORIAL

EPILOGUE

WITH this issue of THEOLOGY we conclude the 27th volume of the Journal and its 162nd number, and lay down a task which has occupied us for thirteen and a half years. Our first number appeared in July, 1920, at a time when the heart and flesh of a war-stricken humanity were still quivering with pain, and looking with unaccustomed urgency for such remedies of hope and leadership and strength as the Christian Church could supply. Two great gatherings marked that summer. In July the first Anglo-Catholic Congress was held, and none who attended it will ever forget the warmth of devotion, the wide sweep of missionary vision, and the fine quality of theological teaching, at once Catholic and liberal, which distinguished it. In the following month the bishops of the Anglican Communion assembled for the Sixth Lambeth Conference; and it was universally felt throughout the world that they had risen to the greatness of the occasion. It was manifest that the differences of tradition and outlook which are found within our Communion had been gathered up by the Spirit of God into a new-found unity; and in the power of this inspiration bishops were enabled to address "to all Christian people" an Appeal which still governs in large part the conscience of Christendom.

Much that has happened since in the Church has followed from these two gatherings in 1920; and it has been the business of this Journal to chronicle it and to comment upon it. Both the internal and external relations of the Church of England have been decisively affected. The "one mind and one heart" in which Catholic and Evangelical discovered themselves united at the Lambeth Conference needed to be embodied in concrete formulation; and it was with this in view that the Archbishops' Doctrinal Commission was appointed in 1924. Its work has

inevitably been slow, and reports of progress have had to be confined to the barest outline: but those who are engaged in the task speak with real hopefulness of the outcome.

In sharp contrast with the secluded work of the Doctrinal Commission was the blaze of publicity in which the Revision of the Prayer Book was conducted. The principal events in that story received considerable attention in THEOLOGY. The view we took was that Revision was both desirable and possible. In regard to the Canon we supported the position of the late Dr. Armitage Robinson, and contended that any revised Canon which seriously shifted the emphasis in the Consecration Prayer from our Lord's own words of institution would involve too great a departure from immemorial English usage to secure general acceptance in the Church; and though we gladly print this month the Bishop of Truro's Latin version of the 1928 Canon, our opinion is unchanged. In the matter of Reservation, we thought the 1928 rubrics reasonably satisfactory, though we hope that eventually something far simpler will be adopted. As regards the proposed new prayers generally, we agreed with the late Dr. Brightman that they contained elements that were weak and turgid; and we supported the appeal of the late Dr. Page, Dean of Peterborough, for their submission to a small committee of English scholars for emendation in points of style.

The action of Parliament, however, brought the Revision movement to a sudden halt. We did not, and do not, take too tragic a view of that occurrence, which was due chiefly, we believe, to the opinion of the House of Commons that the 1928 Book would not in fact secure the obedience and peace that were claimed for it. Meanwhile, a valuable breathing-space has been gained, during which parts of the Book are in widespread use, and wheat and chaff can thus be winnowed by experience; while the other and controversial parts may be presented in some years' time in forms more likely to win general acceptance. The constitutional *impasse* produced by Parliament's action has led to the appointment of a Commission on the relations of Church and State; and we must hope that its report will not make these relations any less amiable than they are at present.

In external affairs, the Lambeth Conference of 1920 gave a powerful impetus to the movement towards Re-union. In certain directions marked progress has been made: intercommunion has been formally established with the Old Catholics, and on a more restricted basis with the Orthodox Church of the

East and with the Church of Sweden. Home Re-union has presented far greater difficulties; and it is bound to do so, so long as the Nonconformist bodies claim a Catholic validity for their ministry. We believe that the difficulty is surmountable only along the lines and in the spirit indicated by the Lambeth Conference of 1920, when the assembled bishops expressed themselves as prepared to contemplate conditional re-ordination* for the Anglican *clerus*, if by that means doubts as to the validity of our orders would be removed. The Anglican episcopate, that is to say, declined to regard the rejection of Anglican orders as an insuperable impediment to Re-union or even as a prior matter to be determined: other issues fell to be dealt with first. These other issues are those of faith, doctrine, and jurisdiction. So far as Rome is concerned, the Malines Conversations did a valuable work in clearing the ground and showing how much was held in common. On a still wider scale the World Conference on Faith and Order initiated at Lausanne has provided an œcumenical centre for the cause of Re-union, and is still in being.

When the Lambeth Conference met again in 1930, new issues had arisen and required to be faced. These were partly intellectual, the result of the new picture of the universe which science had been unveiling, and partly ethical, caused by the widespread questioning of Christian sexual morality which was one of the aftermaths of the war. The first of these groups of issues was dealt with in a masterly section of the Bishops' report entitled "The Christian Doctrine of God": the second reflected acute differences of opinion both inside and outside the Conference on the subject of Birth Control. The majority findings of the Conference provided a crucial test of the liberal Catholicism with which THEOLOGY has been identified; and, though we were dissatisfied with the form of the Bishops' pronouncement, we concurred with its substance. Mr. Will Spens, Master of Corpus Christi College, Cambridge, contributed a valuable discussion of its ethical aspects to this Journal. Elsewhere the subject received bold treatment at the hands of Fr. Milner-White and Canon Wilfred Knox in their book *One God and Father of All*, which appeared a few months before the Conference met; while after the Conference its handling by Mr. T. S. Eliot in his *Thoughts after Lambeth* was a model of cautious and critical appreciation.

* But it must be added that the phrase was not used in the Lambeth "Appeal," and many would claim that the "form of commission or recognition" there spoken of did not mean so much as conditional re-ordination.

No retrospect of the principal events in the Church's life during the period we have been discussing would be complete without mention of the Church Assembly. Its doings have not figured largely in these pages for the simple reason that, except in the matter of Prayer Book Revision, they have only rarely had theological bearings. Much of its legislation has been open to criticism: in particular, the zeal with which it divided dioceses in the early years of its career seemed often to outrun its discretion. And it cannot be denied that several important and overdue reforms, notably the provision of a Pensions scheme, were pushed through without adequate regard to the financial difficulties of the clergy. But that the Assembly has proved itself an indispensable legislative organ for the Church none would now deny; while the representative foundations on which it rests, especially the Parochial Church Councils, have been of the utmost service to the Church's spiritual life. Convocation, on the other hand, has tended to be overshadowed by the Assembly and to lose much of its interest; and its future cannot but give cause for anxiety. We believe that an initial remedy for what is really an overgrowth of organization would be found in the reduction of the number of the Assembly's sessions from three to two a year.

In 1920, when this Journal started publication, the League of Nations seemed to offer the hope of a new order in the politics of Europe, and indeed of the world; and the Church was pledged up to the hilt to its support. In the early years of its history the League fulfilled many expectations and played a most valuable part in giving confidence to those who were engaged on the task of economic reconstruction. Its cause received severe rebuffs: Mussolini, for instance, seemed in those days to be a constant menace to it, while the French occupation of the Ruhr represented a policy which was the very opposite of its ideals. But it weathered these storms, and in the signature of the Locarno Treaty seemed to establish itself securely. None can deny, however, that in recent years its prestige has been seriously shaken. And we believe that thoughtful people are more and more asking themselves whether the methods of "diplomacy in public" which it follows are calculated in every set of circumstances to make for international security and good-will. A test case, in our judgment, was its handling of the Manchurian question, where the terms of the Lytton Report were certainly not such as to soften the pride or allay the prejudices of a brave and high-spirited people like the Japanese. The fact is that public lectures on international virtue often fan the very flames they are supposed to extinguish.

At the present moment it can scarcely be disputed that Japan has restored an unaccustomed peace and order to Manchuria and Northern China; and that in Europe the strongest influences making for peace are to be found not at Geneva, but in Rome. We see no reason, moreover, to doubt the sincerity of the pacific utterances of Herr Hitler, and we conceive that Franco-German negotiations such as he has proposed might lead to useful results. We have never agreed with those who would put all the eggs of peace into the basket of disarmament. Peace is undoubtedly a major interest of the Catholic Church, as it is of every nation: but there are more ways than one of securing it. And the Church's main concern is with the best way of all, which is the propagation of the Christian faith.

Such have been the principal events which have formed the outward setting to the developing life of this Journal. Of the movements of thought and devotion which have nourished it inwardly it is more difficult to write briefly: for month by month its articles and reviews have borne witness to them. During most of the period the two outstanding theological teachers of the day were Bishop Gore and the Dean of St. Paul's, the one the acknowledged leader of the Catholic school, the other of the Protestant. It has been our good fortune to count both of them among our friends, and Dr. Inge has occasionally contributed to our columns. Two other great thinkers are also familiar to readers of THEOLOGY, Professor A. E. Taylor, who has frequently written in the Journal, and Baron von Hügel, whose philosophy has haunted its pages in the writings of others. Greatly as these Christian philosophers differ in outlook and temper, they find a common master, though in varying degrees, in Plato; and we should say that the trend of the best religious philosophy in this country since the war has been towards a Christian Platonism.

In other spheres of theology, the principal issues have been constantly before us. They are the problem of the higher criticism of the Gospels, the Mystery Religions hypothesis, and the doctrine of the Eucharist. Let us consider them in order:

1. The publication in 1924 of Canon Streeter's *The Four Gospels* seemed to carry the work of synoptic criticism a long step forward, and his theory of a Proto-Luke, with the "four-document hypothesis" which went with it, brought fresh interest to this field of study. Already, however, a more radical movement of criticism, concerned with the "forms" in which the

original tradition was crystallized, had taken shape, and induced a sceptical attitude towards documentary sources. One result of this, as evinced in the writings of Deissmann and Heiler, was to encourage a fresh investigation of the mind and worship of the primitive Church; and its Christo-centric and Christological interests became more and more manifest. From a slightly different angle the work of Sir Edwyn Hoskyns in England, and of Kittel and K. L. Schmidt in Germany, have emphasized the same points. The original "simple" Gospel postulated by Liberal Protestantism is proved a will-o'-the-wisp: in the earliest strata of the traditions there are features which will not square with it, and which point to a fundamental "mystery" in the historical Jesus. Radical criticism, that is to say, has pressed on beyond liberalism to unearth the historical foundations of Catholic Christology.

2. The increasing discoveries of papyri and other evidence in the early years of this century provided fresh information as to the Mystery Religions which prevailed in the Græco-Roman world during the early years of our era; and the claim was made that we had here an important clue to Christian origins. The Christian sacraments, and even the core of the Christian faith itself, it was said, were the result of borrowing from these religions, and this process of accretion had transformed the simple primitive Gospel into the elaborate *cultus* of the Catholic Church. The difficulties attending this view had been exposed even before the war by Schweitzer's work, which emphasized the essentially Hebraic character of early Christianity; but the idea was still being pressed ten years ago. It has ceased, however, to be a serious issue today. Two devastating pieces of criticism have largely contributed to this end—Dr. N. P. Williams's essay in *Essays Catholic and Critical* and Mr. Nock's in *Essays on the Trinity and the Incarnation*.

3. The doctrine of the Eucharist came into prominence in connexion with the growth of the Anglo-Catholic movement during and after the war, and with the development of Prayer Book Revision. Of the last-named it was indeed the *crux*. An important contribution to the discussion was made in an article on the Eucharistic Sacrifice contributed to these columns by Mr. Spens. The importance of Mr. Spens's article lay in its insistence upon an objective analysis of what the term "sacrifice" meant, as applied both to the Cross and to the Eucharist. The position then adopted was developed in his essay in *Essays Catholic and Critical*, and in the paper contrib-

uted by himself and Professor A. E. Taylor for the Anglo-Catholic Congress in 1927, when its bearing on the doctrine of the Real Presence was more especially considered. At the same time Père de la Taille's monumental work, *Mysterium Fidei* (since translated as *The Mystery of Faith and Human Opinion Contrasted and Defined*), showed that a similar movement of thought, though with certain differences of phraseology, was afoot in the Roman Communion.

Not the least important feature of Mr. Spens's work was that it provided a new approach to the doctrine of the Real Presence; and such an approach was very necessary in view of the spread of Reservation in the Church of England, and of the demand in certain circles for extra-liturgical *cultus*. This Journal has consistently defended the custom of Reservation as a pastoral necessity in a generation when frequent communion has become common; and its doctrinal implications seem to us no more than those which are already involved in a proper interpretation of the Liturgy and the Catechism. The question of *cultus*, on the other hand, is more complex. We do not doubt that it can be defended against the charges of superstition which have been brought against it. But no plea of necessity can be entered for it; and some of the best opinion in the Roman Church is opposed to it as derogating from the supremacy of the Eucharist. We cannot therefore regret that the Church of England should have decided to do without it.

The standpoint which this Journal has endeavoured to reflect throughout these events and currents of thought is that of what is commonly called Liberal Catholicism. The term is not easily defined, especially when it represents a theological attitude and temper rather than a creed. There can, after all, in the larger sense be but one creed, the Catholic faith, taught in Scripture, expressed in dogma and liturgy, and attested by the witness of the Church in every age and every clime. But there are more ways than one in which this faith can be held, proved, and defended. It may be held in unreason, proved by false logic, and defended by illegitimate appeals to authority. Along such lines it can make no headway either against Modernism or unbelief. In this Journal we have endeavoured to accept the full implications of the Anglican position, to meet argument with argument, and to confront error and defeat it in terms of reason. And this especially in two directions. On the one hand, we have insisted on full rein being given to the critical method in the study of the Scriptures, believing that, though many erroneous conclusions are put out as "assured,"

the method itself is right, and that even erroneous conclusions often prove a half-way house to the truth. On the other hand, we have maintained that the processes of thought which underlie the utterances of authority in religion cannot be wholly divorced or different from those which condition authority in other spheres of knowledge. The "given-ness" of the Christian revelation, that is to say, finds its response and expression in the religious experience of the Church in every age and race; and the methods of inductive reasoning are therefore valid in this sphere, and are indeed required for a rational theology.

It remains for us only to express our warmest thanks to many who have helped us in various ways since the inception of the Journal. From time to time we have sought expert advice from assessors on matter submitted to us, notably from Professor A. E. Taylor in philosophy; from Professor McNeile in New Testament theology; from Professor G. A. Cooke in Old Testament theology; from Professor Whitney in ecclesiastical history; from the late Dean of Wells in patristic matters; from the late Dr. Brightman in liturgical matters; and we desire now to place on record the debt which we owe and our readers owe to them for their counsel. A valuable feature of the Journal has also been the "Notes on Periodicals," which have been kindly written for us by the Rev. R. D. Middleton, Mr. W. R. V. Brade, the Rev. Dr. L. Patterson, the Rev. Dr. R. H. Murray, the Rev. H. S. Marshall, and not least Dr. Lowther Clarke. Our readers have thus been kept *au fait* with the progress of theological learning in many parts of Christendom. A like tribute is due to the numerous reviewers of books, who have put their knowledge and skill ungrudgingly at the Journal's service, and thus contributed so much to THEOLOGY's reputation for sound and judicious criticism. In the last year we have owed much, too, to our Assistant Editor, Canon Hodgson, who has read all manuscript articles submitted, and whose keen and discriminating mind has much lightened the Editor's task. But inevitably, as we look back over more than thirteen years of work, we think especially of two collaborators with whom we have worked throughout the whole period. One is the printer of THEOLOGY, Messrs. Billing and Sons, of Guildford, who have never spared themselves in the accurate printing and punctual production of the Journal. Both in their office and in their compositors' rooms we have felt that we had real friends and helpers, and we thank them for their unfailing consideration. The other yoke-fellow of the whole period has been, we need hardly say, the Editorial

Secretary of the S.P.C.K., Dr. Lowther Clarke. His initials have been familiar enough in these pages; but they give only a scanty indication of the continuous interest and encouragement and scholarly criticism with which he has helped the Editor throughout. To him and to the Committee of the S.P.C.K., who have given us such a free hand, we tender our sincere thanks.

And so we take our leave. The work has been arduous, but enjoyable, not least because of the close links which it has forged for us with readers and writers in all parts of the world. Their steady support, which we trust will be continued to THEOLOGY under its new editor, leads us to believe that the work has not been unfruitful. We have tried to be steadfast to the main purpose which we avowed in our first number—that of furthering our Saviour's promise, "Ye shall know the truth, and the truth shall make you free." If we have contributed something to the Church's witness to the truth, we are content: for whatever has been amiss we ask our readers' indulgence, and the pardon of God.

THE CORPORATE ASPECT OF THE SACRAMENT OF PENANCE*

I WANT to speak to-night about the sacramental method of Confession and Absolution, commonly known as the Sacrament of Penance. But I am not seeking to deal with the practice of it so much as with the theory. For I believe it to be profoundly important that our teaching of the Sacrament of Penance, as well as our own personal use of it, should rest upon its true grounds, and not merely on grounds that, however admirable, are in fact subsidiary. To put this less abstractly: the ordinary reasons given to commend the use of sacramental Confession are individualistic. They should be corporate, and it is only so far as we stress the corporate side that we are resting the practice on its real and ultimate foundation.

What in fact are the reasons on which the value of Sacramental Confession is recommended, and in most cases actually practised? They fall broadly into one or other of two classes: either because the practice of confession to a fellow-man, and absolution given through him to the individual personally, deepens the sense both of the hatefulness of sin and of the glory and fulness of God's forgiveness; or else (as in the familiar passages of the Prayer Book) because of a weight upon the conscience, which requires some more tangible evidence of its removal than is afforded by the act of secret confession to God without an "intermediary." Now let it be said at once that all these are true and real facts of experience in the spiritual lives of thousands of Christian people. But they are all individual, subjective; and if a man were to reply: "That may be true for you, but I do not find it so, or do not expect to find it so," there can be no final answer that will meet his case. Yet the most important—indeed the only finally cogent—reason for the use, for the very existence, of the Sacrament of Penance has not been mentioned. It is in origin and still (even if overlaid in our thoughts and practice) essentially a "family affair."

We may here remark that that is the underlying reason for each and all of the Christian Sacraments. They are all of them essentially *Sacraments of the Church*. Any operation of the spiritual through the material may be called a sacrament in the wide, general sense. The specific character of the Christian Sacraments is that they are the external or material operations of a spiritual community. Every society—of whatever kind—requires ordered methods for its self-expression.

* Paper read at Cambridge, May, 1933.

Just because it is a group associated for some specific object—an external body—it must know who belongs to it and who does not. It needs, therefore, some form of admission: in the Christian community this is effected by the Sacrament of Baptism. It requires officers to manage its business and (especially if it be large) represent it officially. This in the Christian Church is provided by the Sacrament of Holy Order. A society will have some regular form of meeting, its corporate act of self-expression for the purpose for which it exists: in the Christian society the family meeting-place is the Lord's Table, where its characteristic activity of worship is performed in the Sacrament of Holy Eucharist.

Once more, every society must possess some means of discipline when a member has transgressed the purposes or ideals for which the society exists. This is the ultimate basis of the Christian Sacrament of Penance. Before we proceed to consider it in greater detail, a very simple analogy may be useful for illustration—and I suggest the fine exacted by a library for keeping a book longer than the rules permit. There you have, as the basis, a society consisting of the members of the library. That society exists specifically to perform a particular function—that of circulating books, and to this end it needs certain regulations. The member who detains a book thereby prevents the society from the proper exercise of its function of book-circulating. The society therefore has a right of "discipline" over the erring member. He is suspended from his privilege of taking out fresh books until he has purged his offence and been "reconciled" to the society. The process of reconciliation (if we examine it in detail) requires three stages: first, the rule-breaker must become conscious of his fault and desire the renewal of privileges. If he is neither aware of it nor anxious to atone for it, the process cannot begin. (Ecclesiastically, this is called Contrition.) Secondly, he must make his fault known by returning the book (Confession). Lastly, he must pay the fine laid down in the society's rules as the satisfaction required by the society as the door of restoration to the privilege of borrowing books from the library (Satisfaction, or Amendment).

There, in outline, in a perfectly ordinary case of common corporate life, the essence of a Sacrament of Penance is sketched. An offence against the society requires an application to the society for restoration to the privileges of the society on terms such as the society has the right to exact. Its root and basis lies not merely in the sense of sin (which must exist before any worthy, even individual, penitence is possible), but in the realization of sin as an offence against the community. Our

sins affect not only our own souls, and God, but the Christian society which is the visible instrument of God in the world. To put it in other words, sin against Christ is also sin against the Body of Christ, visible here in earth. This recognition of sin against the Christian community is all too feeble, and requires continual emphasis in teaching and in our own thought. But, once admitted, it is seen at once to be not a mere theory but an obvious and patent fact of continual experience. The Christian Sacrament of Penance meets a real problem of community life and provides a means—the only practicable means—of its solution. That is our thesis.

We start from the truth that in becoming Christians we become members of a Fellowship—of the Body of Christ (in New Testament phrase) which is set in the world to be the witness of His presence and His instrument for acting upon the world. This being so, failure on the part of any individual member cannot but affect the witness and efficiency of the whole community—that is, its power (as with the library) to perform the very function for which it exists.

(a) This becomes clearest in a case of “notorious” sin (sin, that is, which from its nature is publicly known)—for example, the conviction of a prominent Church official for, say, forgery, embezzlement or adultery. Such an occasion brings discredit on the whole Christian society, injures its reputation, prevents its extension, and so does harm to the cause and the name of Christ Himself in His Body. The man repents. He confesses his sin—we will suppose—in the most earnest spirit of penitence to God privately. But has such private individual confession in any sense met the problem of the injury done to the Church? How is the Church, whose reputation he has injured, to *know* of his repentance? Should she, rightly jealous of her Lord’s honour, be satisfied that he should at once return to his full privileges and status as a sharer in the family Table? Has he in any way atoned for the harm done to the Church among “outsiders”? The situation clearly demands some approach on his side to the *Christian community* as well as to God: a public apology, a request to the community to deal with him as they decide that he deserves; the recognition of the need of “satisfaction” by the undoing (so far as may be possible) of the harm done—*e.g.*, by the repayment of a theft; or where that is, in the nature of the case, impossible, by some suitable action expressing his desire to do so, at least in whatever degree is open. The most obvious method would be some form of public confession in the presence of the congregation.

In very primitive conditions of Church life, where only a small and intimate group is concerned, some such method might

conceivably be employed, as in some measure today within the smaller circles of the Oxford Group Movement. It used to be thought that evidence was to be found in the records of the early Church for such public confession, but it is held now that confession of the details of sin in the public congregation, if ever practised, was entirely exceptional and never encouraged (cf. O. D. Watkins, *History of Penance*, p. 470). It would inevitably minister to the self-satisfaction, curiosity, even gossip-mongering of the (still human) listeners, and (wherever tried) has never lasted long as a permanent means of dealing with a yet persistent problem.*

The confession of detailed sin when demanded seems to have been made to the bishop or priest as minister of the community; but this was followed by a public request for restoration and performance of "penance" imposed. In course of time (the story is one of great interest and relevance, but too long to sketch here) the whole process came to be private—not the confession of detailed sin only, but the performing of penance and the giving of Absolution or restoration—what, in fact, we know of now as the Sacrament of Penance. Thus it came to be thought of as a private or individualistic affair between the priest and the penitent; the corporate side fell into the background of thought. At the Reformation there was a real desire to restore corporate discipline. Some form of publicity was attempted, but as usual proved to bring more difficulties than it solved. The old system was bound up with ideas summed up and dismissed as "sacerdotal." But the problem still remains, and in Protestantism generally—is it fair to say?—is simply unfaced. Sin where recognized at all has become purely a matter between the individual soul and God. Yet a moment's facing of facts shows that the harm to the Christian community is constant and real; that the problem exists, and cannot with any healthy recognition of it just be shelved.

Let us go back then to our "notorious" case. Public confession is not practicable, but the Sacrament of Penance does contain within itself the essential elements of facing this corporate issue. The sinner wishes to express his penitence to the community and to seek for restoration to the privileges of membership in it. He goes therefore to the minister of the community, in whom at ordination the community has reposed its authority to act as plenipotentiary. He "makes his confession," facing the sin not only—as *ex hypothesi* he has already done—in its nature as an offence against God, but also as a hurt inflicted on the Christian society. The

* An interesting and trenchant letter of S. Leo to some bishops in Central Italy, where the practice of public confession had been revived, is quoted in Watkins, *op. cit.*, pp. 376, 423.

minister lays on him whatever terms are fitting as the pledge of his restoration—the “penance,” given to confirm the penitent’s own sense of his sin, and also to atone, so far as may be, for the harm done to the society’s life and reputation in the world. He is then solemnly restored in Absolution, which is precisely the Church’s restoration of the erring member in the name of Christ her Head. “Our Lord Jesus Christ, who hath left power to *His Church* to absolve . . . forgive thee thine offences,” and it is “by His authority committed to” the priest in ordination that he absolves the penitent from all his sins. . . . There is the whole course, Contrition, Confession, Satisfaction, as the way to restoration or Absolution. And throughout it is related to the life of the *community*.

(b) But, it may be urged, such “notorious” sins are happily rare, and the means to deal with them, though necessary, need also be but rarely used. Is this so true as it sounds? An examination of the effect of sin on the whole Christian community seems to show that *all* sin, however intimate and secret, does, in its degree at least, react on the whole Body. It is only too common knowledge that a professing Christian—say, a churchgoer—who falls below the expected level of Christians and churchgoers, does in fact hinder the “outsider” from coming nearer to our Lord. His or her loss of temper, his readiness to share in some shady business trick, his discovered lies, his unChristlike behaviour to others, the questionable talk he takes part in, bring discredit on the Christian community, of which he is a member. “So-and-so professes to be a Christian, and behaves like that. . . .” It is an illogical objection, but it is a fact of experience. Every individual Christian carries in his keeping the reputation of the Body of Christ. Then his penitence must be expressed not only to God privately but in some way also to the Church, whose witness—that portion of it which is in his hands—he has marred. Such sins too concern the family.

(c) Or, if we turn from the Church’s reputation in the eyes of the world to its own inner family life, we find another category of essentially family sins. The mark of the Christian family life, which is to proclaim to the world the Divine likeness, is, first and foremost, “love of the brethren.” But that is continually being broken by self-assertiveness, by insistence on our own wishes or rights, by pride, jealousy, malicious talk, quarrels, even refusal to speak to a brother or sister. How can a family so divided express the one Christ to the world? The Body, instead of working as a unity, is distracted by the discordant or opposing aims of its individual members, and cannot function aright—it is a wonder if it can function at all. How

can such brothers and sisters meet at the Table of the Lord? Hence the emphasis laid (for example) in the Prayer Book on the necessity of the reconciliation of those "betwixt whom [the minister] perceiveth malice and hatred to reign." When such have broken up the family life by their mutual disagreements, the matter is very obviously a family one; and the pardon of the whole family—not merely of the other party in the quarrel—needs to be sought for the spoke thrust into the smooth working of the whole wheel by the pride or selfishness which has caused the breach. In cases where the family life has been severely injured by such behaviour on the part of an individual, the society may rightly expect a practical expression of sorrow in some form of "penance."

(d) We need take only one other broad category of sins—those which may be regarded as secret sins, those, for instance, of thought or deed, which may never reach the stage of becoming known to anyone else. Can these be held to be a concern of anyone but of God and of the individual soul? Yet uncharitable thoughts of others within the family, grudges accepted and nursed, inevitably poison our attitude towards those others. They detract from the full measure of brotherly love which is the essential spirit of the Christian society. Unclean thoughts or deeds indulged in secret likewise lower our own spiritual vitality; burden the conscience, affect the quality of our prayers, our worship, our witness, our Christian activity; and in so far—like the hidden abscess which is found to be the cause of varying external symptoms of illness in the body—lowers also the spiritual vitality of the whole. These sins too react on the family, and for my weakening of that member of the whole Body, which is myself, I need (if I have any sense of the meaning and privilege of membership in the Body) the pardon of the whole.

There is no sin so private or so obscure which does not in its degree weaken the whole Body—that is, Christ Himself in the world.

And to meet this situation—of this analysis of sin as essentially and throughout a corporate matter—private confession to God *does not suffice*. It does not meet the whole case, only such part of it as is concerned with the individual soul's relation to God. But each member of the Body has also his other relation to the rest of the Body. There must be some recognition of that in facing this disease of sin. And there would appear to be only the two ways outlined above: One, the system of public confession, or at least of public penance and restoration in the congregation, which has been tried at various times and in various ways; which may in some form be capable of restoration;

which obviously expresses the whole need and process in its most unmistakable form; but which has been after trial generally or universally discarded in the experience of the Church, on account of other evils or abuses to which it gave rise. The other method is that of sacramental confession—to the community in the person of one of its accredited officials, a priest, in whom (at his ordination) the community has reposed its authority to deal on its behalf with such matters. (It is a curious fact, but I believe true, that it is only in the Ordinal of the Church of England that this duty of dealing with sin—"binding and loosing"—is particularly mentioned as a specific function of the priestly office; cf. Fr. H. H. Kelly, *Catholicity*, p. 149. "Receive the Holy Ghost for the office and work of a Priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained.") This method likewise may lead, and has led, to abuses. It does not lend itself so obviously to express the nature of sin and its pardon as a "family" affair. But fundamentally that is its purpose; it is (as has been claimed above) the origin of its existence; and it is in practice the only means now available for use by the individual penitent, who recognizes the need to seek pardon from the society, or the society to deal with the sin of the individual, as an injury against the whole Body.

And this point further may be made. Where such a practice of sacramental confession is in use as a thoroughly understood and recognized part of the family life of a congregation, the congregation has a real guarantee that sin against it has in fact been faced. In such surroundings the embezzling churchwarden or the couple who have "gone wrong" reappear at the Table of the family; it will be known that the minister of the family will not have allowed this, without a recognition of the sin involved and some form of its acknowledgment and of penance. The family may know therefore that its rightful claim for an expression of penitence from the individual sinner has been faced and met. In a real sense, the *family's* share in the facing of sin against the family has been secured. Where the practice of sacramental confession is little known, little taught and little practised, a congregation (rightly desirous of such a guarantee) does not possess it—at least, in any real degree.

A further point may be added, a very practical one, on which Studdert-Kennedy used to lay great stress. If the forgiveness pronounced by the priest is restoration to the community, given in its name, there must be the spirit of forgiveness in the community to which the penitent returns. Otherwise his restoration—his Absolution—is not complete. And only too often its

actual members are "selfish, censorious, unsympathetic"—stand-offish or worse to the returning sinner (especially if he be of the "notorious" sort)—and therefore his restoration is incomplete, and the possibility of his being "loved back" into the right attitude towards God is grievously hindered. Fellowship life makes great demands on every member of the fellowship, or its action is sadly impeded (*v. Abp. Temple in the memoir of G. A. Studdert-Kennedy*, p. 215).

I have dealt with theory. As I said in starting, theory is, I believe, vitally important, and I have therefore sought to draw out its meaning by a variety of illustrations. But theory remains theory unless somehow we can bring it down into practice. Are there any ways in which we can demonstrate this purpose of the Sacrament of Penance in practical ways?

The foundation must be laid in the teaching of, and our own grasp of, the two facts of sin as a reality, and of the corporate nature of Christianity. Those two facts put together—as they must be in a true and adequate conception of Christianity—set the problem. Once those two facts are thoroughly taught and worked into our whole outlook of religion (and that may well be a long and slow task), the necessity of some form of dealing with the problem must arise. The Sacrament of Penance will then be recognized, not simply as a kind of luxury for the deepening of spiritual life in the more devout, but as a necessary feature in religious practice everywhere where there is a healthy sense of membership in the community. Its use will become "not compulsory, but universal," and that is the consummation one must wish and work for. That will, you say, be difficult to reach. It will; for neither the conviction of personal sin nor the "community sense" is "natural" to the self-excusing and self-centred mind of ordinary humanity. But at least we shall be basing its practice on grounds which arise out of real and recognizable facts of life within a fellowship, rather than on a sense of strong individual need such as demands a high standard of spiritual sensitiveness already attained. That this is so is not a matter merely of theory but (as many will know) of actual pastoral experience.

The Western Church's "rule" of yearly confession then becomes not a direction from above, but a natural expression of the sense that at stated intervals every loyal member of the community must, in duty and penitence bound, express before the community, represented in its officer, his or her failure and need of restoration. For the ordinary layman, at least once a year would seem a reasonable minimum; or alternatively before the great festivals. Certainly before the great crises

of life when he is taking a new step within the life of the society, or under its ægis, an opening of the conscience before the community will be recognized as supremely natural: Baptism (if an adult), Confirmation, Christian Marriage with its ratification by the community in the Sacrament of Matrimony, Holy Orders, no less than in the danger, or at the approach, of death, with its closing of the stage of life lived within the fellowship of the visible Church on earth. Nor is it an accident that in particular its use is connected in the Prayer Book with preparation for the Holy Communion as the highest expression of the brotherly life of the community.

Is it worth adding that in the very expression of our sins we should be careful to make our confession not merely to "God Almighty, the Father, the Son and the Holy Ghost," "before the whole company of Heaven," and "to you, father," but also (as in some forms both of the Confiteor before Mass, and of private confession) "and to the whole church of God"? The thought of that survived in our English Prayer Books in the earlier (1549) form of the "Ye that do truly" (taken from the Order of Communion of 1548) "make your humble confession to almightie God, *and to his holy Church here gathered together in hys name*, mekely knelying upon your knees" (altered in 1552, but even then preserved in the form "before this congregacion here gathered together in His holy name" *v. Liturgy and Worship*, p. 333).

The Prayer Book of 1662 expresses (in the Communion Service) a desire for the restoration of some form of "godly discipline" such as existed "in the Primitive Church," by which "such persons as stood convicted of notorious sin were put to open penance." As is well known, the sin of fornication was not infrequently punished by the discipline of the appearing in church "in a white sheet" for penance and restoration—at least, but not always only, of the woman concerned; and this continued in England at least to within a century or a century and a half ago. It was a survival, possibly not altogether very edifying. But it witnessed to the value of some public act of discipline, at least in notorious cases. Whether any form of such public restoration—not, be it noted, of detailed confession—is conceivable is perhaps a matter for consideration. Is common Absolution impossible, even where (as is manifestly wise and necessary) the preliminary Confession, setting of penance, and giving of counsel is necessarily private and individual?

Such suggestions may have greater or less value. It is important that we should in any case be seeking for methods and expedients to give practical expression to our sacramental

theories. At least it is fair to ask that we should try to restore in our own thought and teaching, as well as in the dispositions with which we ourselves approach and use the Sacrament of Penance, the sense of this its fundamental corporate character.

HENRY DE CANDOLE.

"ADVENTUS," OR "PAROUSIA"?

PERHAPS there is no subject which constitutes today a greater difficulty to the average preacher than the theme of our Lord's Advent. Yet silence, here as elsewhere, brings its inevitable nemesis, leaving people a ready prey to any cult, however absurd and fantastic, which in some novel fashion seems to revive an overlooked aspect of our faith. The Irvingite Movement is now moribund, save for its splendid relic in Bloomsbury, where it awaits the touch of a sympathetic Catholicism that will bring it within the ambit of Anglican organization. Shakers, Mormons, and Seventh Day Adventists have no organized foothold on this side of the Atlantic. Russellism too, with its "millions now upon earth who will never die," remains nominally in America. Yet in many of our towns today groups of devout people are meeting regularly to consider the "Advent Testimony" of Scripture, usually on Fundamentalist lines: while the British-Israelites now support their propaganda. Moreover, the turmoil of the world today, the varied revolutions in Russia and Turkey, in Germany, Italy, and Spain, in China and in India, supplies plenty of illustrative material for isolated texts. And in railway carriages and restaurants and drawing-rooms are to be found persons who veritably believe that we in our generation are those "upon whom the ends of the world are come." This intensifies the challenge of the present situation. Can we recover a presentation of the Advent doctrine, which will not be inconsistent with the critical discoveries of the last fifty years, and which will also make it a vital and constructive message for our day?

An answer to such a question would require a volume to itself. But the hint of a reply was given long ago by F. D. Maurice, who anticipated the difficulty that was raised acutely by the so-called "Eschatological School" of expositors, and which has not yet been fully met. It is true, of course, that to ask us to regard the whole of our Lord's teaching as designed only for a brief transitional period in the world's history is now seen clearly to be an unreasonable demand discredited by careful study, which has drawn fresh attention to much in His doctrine that obviously contemplates the lapse of centuries

for its gradual understanding and application. Yet the specific issue brought into prominence by Schweitzer and his followers, viz., the reality of our Lord's anticipation of an *immediate* catastrophic Dénouement, remains unexplained, or else explained in such a manner as to explain it away. Bishop Gore told us that it was the refusal of current orthodoxy to face this question which first drove the late Professor H. Sidgwick into the wilderness. The problem, indeed, is one which has beset orthodox tradition from the earliest days, and forms still an unresolved dilemma. The chief passages—acknowledged by reasonable criticism to be authentic—are the statements that “this generation shall not pass away, till all be fulfilled,” and “there be some standing here which shall not taste of death, till they see the Son of Man coming in His Kingdom.” There is also the triumphant declaration before Caiaphas—“Henceforth, ye shall see the Son of Man sitting at the right hand of power, and coming with the clouds of Heaven.” Why has orthodoxy refused to take these utterances at their face-value, and to claim that they were precisely and actually fulfilled? It is to the credit of the Eschatological School that they forced this question to the front. And it is to the credit of F. D. Maurice that he forestalled the dilemma and indicated the way out. We have no need for the fantastic postulate of Dr. E. Hampden Cook, who in his book entitled *The Christ has come* (published in 1894, and dedicated to Pastor Russell) maintained that between 70 and 150 A.D. there took place a personal reappearance of our Lord in the flesh and a translation of a number of His disciples into materialistic clouds. But we do need to reconsider patiently the standpoint of F. D. Maurice, who asserted that the Advent is a process which began in the Apostolic age, and also that it is so presented in the Johannine writings, which give to us the final Apostolic interpretation. The Master of the Temple is of opinion that Maurice's defeat was that he “was too wholly Johannine.” Yet he calls him “the father of modern English theology,” allowing that “his general influence has been much greater since he died than in his lifetime.” And, quite recently, Mr. P. Carrington in *The Meaning of the Revelation* (published in 1931) has recovered for us the essential point of Maurice's interpretation, expanding its hint in various directions, and doing justice to the vast researches of modern scholarship into the sources of apocalyptic literature. Mr. C. E. Douglas also, in *The Mystery of the Kingdom* (1915), assumed the same standpoint.

For the traditional view of the Advent, though supported by terminology found in creeds and collects, is exceedingly unsatisfactory. The note of urgency resounds throughout the

New Testament. Yet commentators are practically unanimous in saying that the expectation of an *immediate* Return in power and great glory was a delusion, which history has proved to be at least premature. Why do they continue to say this? What sort of an Apocalypse would have satisfied their conditions of fulfilment? Can they not be content to accept the Johannine picture? Those orthodox interpreters who tend to postpone the Advent to—

"that far-off Divine event,
To which the whole creation moves,"

not only open the door to those who attempt to fix the actual date, but also give an excuse for that concept of our Lord's Ascension which regards it as a "going away" and leaving the world to itself until the day of His return as Judge and King. *Adventus* is not altogether a happy translation of *Parousia*. Just as *Persona* for *Hypostasis*, *Substantia* for *Ousia*, *Omnipotens* for *Pantocrator*, and many other such instances, have brought needless difficulties of interpretation in their train, so too the theme of our Lord's Return has suffered much from the cast-iron terminology of the West. Sir Owen Seaman, in a controversial letter to *The Spectator*, may praise the Latin tongue "because, being dead, it cannot lie." But he overlooks the providential character of the fact that the language in which our religion found its first literary expression was not Latin, but a tongue which had been already fashioned into the most delicate instrument for the embodiment of human thought that mankind had hitherto possessed. The Greek original visualizes the Advent as a manifestation of the Presence, and the Coming of our Lord is not an arrival but rather a disclosure of a permanent reality. The fact of the Ascension was followed by the fact of Pentecost and the emergence of the Catholic Church as the organ of the world's redemption, deriving the essence of its life from the abiding Presence of the Lord amongst His people and within that human nature which He had redeemed. Thus, on the stage of actual history, the Divine Immanence and the Divine Transcendence were brought together in the new Order prepared for redeemed humanity and in the new relation now formally established between God and man.

Yet the transaction which took place on the Day of Pentecost, though hailed by an Apostle as a fulfilment of apocalyptic imagery, does not exhaust the significance of the Lord's Return. Those commentators who are content to identify Pentecost with the essential Coming in of the Apostolic age are still robbing us of much which Maurice found in the Johannine writings. The Fourth Gospel has no record of our Lord's prophecy about the destruction of the Temple. And Maurice was the first

to suggest that the reason of this silence lay in the fact that the Apostle had already devoted a whole treatise to the subject, and to insist that the last Book in the New Testament sheds a brilliant light upon all that precedes it. At the end of the Fourth Gospel comes also the well-known correction of a popular rumour, viz., that the beloved disciple would not die. And Maurice asserted that the author meant here to indicate his conviction that he, and he alone among the Apostles, had been allowed to tarry till the Christ had come. Mr. Carrington has worked out this time-chart in detail. St. Peter and St. Paul had been martyred several years before the fall of Jerusalem, in 70 A.D., which marked "the end of this age." That event formed indeed the climax in the spiritual history of mankind, and with it "the age to come" began. As the Lord had prophesied, both Heaven and earth had now passed away. But the new heaven and the new earth, together with a new kind of righteousness, were now appearing.

Thus, it was the fall of Jerusalem which illuminated the whole horizon for the last survivor of the Apostolic band. St. Paul, and St. Peter also, picture the Advent in the old Jewish way, as a spectacular materialistic catastrophe, involving the dissolution of the present universe. St. John describes it as a revolution in the spiritual world, the effective result of which is now being unfolded to the eye of faith. The Johannine standpoint—whether or no we attribute it personally to the aged seer watching in the isle of Patmos—marks a distinct step in advance of the other Apostles, and gives the last word of Apostolic interpretation. The risen and ascended Christ can now be recognized as the Agent of God's purposes. Tabernacled in His Church and reigning in the hearts of His disciples, He can also be seen to be holding God's Sceptre over human history and human civilization, manifesting Himself now as the Judge of the nations and the King of the whole earth. He has poured forth God's vengeance on His ancient people, since they have rejected His final appeal. Yet the act of destruction has but served to reveal the grandeur of the new provision now made for the spiritual requirements of humanity. The old Jerusalem has vanished in smoke and flame. But behind it lies the New, coming down now upon earth, the heavenly Sion, the City of the living God, into which the nations are to bring their glory. For there is to be delay no longer. The Divine Drama has been completed. The rule over this world and all its kingdoms has definitely passed to God and His Christ, and their servants are to reign with them for ever. Roman troops have been used to execute the Divine sentence upon an apostate people. Yet the throne of the Cæsars is not supreme. War is declared against

that city which imagined herself to be "the mistress of the world," and upon a civilization which dreamt itself to be eternal, but which was already tottering to its fall. No social order, no State, no Church, could now stand unless it was built upon the true Foundation, and the future would but show the completeness of the victory which has been already achieved. The Christ has returned, and is ever coming and to come. And as the Apostle perceives that he alone has been privileged to understand this, he is tempted to fall down and worship the heavenly Interpreter who has made things clear to him, and twice he is cautioned not to do so.

Here, then, we seem to reach a standpoint which not only meets at last the Eschatological challenge, but erects a platform from which exposition can be attempted. The Advent of our Lord as Judge and King, fulfilling all the Jewish anticipations, is to be visualized as a process in history which commenced in the lifetime of the Apostles and has ever been going forward down the Christian centuries. The Christ had many things to say to future generations about the significance of His arrival in our midst, and His gradual coming into all the world would be nothing less than the progressive manifestation of truth, justice, and love amongst men. Such interpretation does not minimize the Advent, but magnifies immensely its meaning for us. How many of the "*Gesta Christi*" in European history were acknowledged as such by Christians at the time? Bishop Westcott pointed to many illustrations, and remarked that such comings, like the appearances after the Resurrection, were only granted to men of faith. How many of us today may find our place appointed among hypocrites and unbelievers? It is indeed only a seer who in any age can pierce the clouds, and declare the Son of Man to be at work, judging and ruling, dividing and uniting, saving, destroying, and rewarding. F. D. Maurice was the greatest seer that the English Church has ever produced. And one is glad to bow down before an interpreter who has brought out of Scripture things new as well as old, and who declared his conviction, so long ago as 1860, in the preface to his lectures on the Apocalypse, "that the Apostles were not wrong in believing that the end of an age was approaching; that they had no exaggerated anticipations respecting the age which was to succeed it; that if we accepted their statements simply, we should understand far better in what state we were living; what are our responsibilities; what are our sins; and what we have a right to hope for."

H. T. KNIGHT.

MISCELLANEA

NOTES AND COMMENTS

The Challenge of the Oxford Groups (Allenson, 1s. 6d. net) is the title of a small volume in which the Rev. A. S. King, B.D., Vicar of St. Michael's, Handsworth, Birmingham, replies to the Bishop of Durham's recent Episcopal Charge on the subject. Mr. King takes the Bishop's criticisms one by one, and his defence of the Groups is on the whole effective within its limits. But its very success tends only to bring out the limits of the Group more clearly, and to make one rejoice in that wider atmosphere of the Church of England which the Bishop of Durham, like his great predecessor of the eighteenth century, always enables one to breathe.

Completeness in Christ (S.P.C.K., 2s. 6d. net) is the title of a recent book by the Bishop of Jarrow, which has as its sub-title "A Study of Man's Needs." The foundation of the study is the classification of the instincts expounded in McDougall's *Introduction to Social Psychology*, and the purpose of the book is to show how each of these instincts needs to be disciplined and brought into harmony with the rest, and how in each case Christ is the clue to the attainment of completeness of personality. The book is written in the charming and simple style of which Dr. Gordon is a master, and it abounds in helpful and suggestive thoughts.

The Archdeacon of St. Albans has sent us a copy of the following exquisite Christmas poem, and we are enabled to print it here by kind permission of the Governing Body of Christ Church, Oxford, to whose Library the MS. belongs. It is included in A. H. Bullen's *Lyrics from the Songbooks of the Elizabethan Age* and in *The Sundays of a Man's Life*. The Archdeacon writes: "The author is, I believe, unknown, but the music was written for it by Thomas Ford, who died 1648; so one may fairly confidently date the poem at early seventeenth century."

CHRISTMAS AND THE KING.

Yet if his majesty our sovereign lord
Should of his own accord
Friendly himself invite,
And say "I'll be your guest tomorrow night,"
How we should stir ourselves, call and command
All hands to work! "Let no man idle stand.
Set me fine Spanish tables in the hall,
See they be fitted all; let there be room to eat,
And order taken that there want no meat.
See every scone and candlestick made bright,
That with our tapers they may give a light.
Look to the presence: are the carpets spread,
The dais o'er the head, the cushions in the chairs,
And all the candles lighted on the stairs?"

Perfume the chambers and in any case
 Let each man give attendance in his place."
 Thus, if the King were coming would we do,
 And 'twere good reason too; for 'tis a duteous thing
 To show all honour to an earthly king,
 And after all our travail and our cost,
 So he be pleased, to think no labour lost.
 But at the coming of the King of Heaven,
 All's set at six and seven:
 We wallow in our sin,
 Christ cannot find a chamber in the inn.
 We entertain Him always like a stranger,
 And as at first, still lodge Him in the manger.

(Christ Church, Oxford, MS., K3, 43, 45. Music by Thomas Ford, ob. 1648.)

CORRESPONDENCE

ST. JOHN THE BAPTIST

SIR,

Canon Wylde's sixty years and more in Holy Orders must command respect for his "defence of St. John Baptist," but I doubt if he will find many to agree with his interpretation of St. Matt. xi. 2 *et. seq.* (=St. Luke vii. 18 *et seq.*) given in THEOLOGY, September, 1933.

There are two decisive reasons against the belief that John sent his disciples to Our Lord in order to detach them from his service and attach them to Our Lord's.

First, there is the fact that Jesus addressed His reply to John: "Go and shew John again these things which ye do hear and see." The disciples are treated merely as messengers from the imprisoned John and are sent back to bear witness to the Messianic power revealed in the healing ministry of Christ. If the Baptist's disciples were sent that they might become disciples of Jesus, it would surely have been natural for Jesus to invite them to "leave all and follow" Him.

Secondly, there are the words used about John by Our Lord. Canon Wylde quotes part of these words, but significantly has to omit the most important sentence—"He that is least in the kingdom of heaven is greater than he." John the Baptist may be "a prophet and more than a prophet," "among them that are born of women" there may be none "greater," but—and this is what matters—he is *outside the kingdom*. How could Jesus have said this startling thing, if all the time John was a convinced believer and was encouraging his own followers to change their allegiance?

But if John is not sending his disciples to Our Lord for their own sakes, neither is he giving evidence of a faith that has weakened or failed. Modern critical study of the Gospels suggests that this is the *first time* that John had grasped the full significance of Jesus' Messiahship. Archdeacon Rawlinson has pointed out (*Commentary on St. Mark*, p. 8) that "a careful comparison of the various references to the Baptist in the different N.T. writings certainly seems to suggest a progressive

tendency in the Christian tradition to draw the Baptist, as it were, more fully within the circle of the Christian movement, and to represent him, more and more exclusively, as having been consciously a forerunner and herald of Jesus Christ." We may note three stages in this process. First, there is the Marcan story, in which John is represented as a great prophet, who preached "the baptism of repentance unto remission of sins," and who proclaimed the coming of a Greater than he, who should baptise with the Holy Spirit. There is here no recognition of Jesus as the Messiah; Jesus comes to John's baptism and receives the Divine assurance of His Messiahship, but the Vision and the Voice are for Himself alone. This is both the earliest and historically the most trustworthy account of the relation of the Baptist to Our Lord.

The second stage is to be found in the narratives of Matthew and Luke. They add information from Q about the content of John's preaching, but in their accounts of the Baptism of Jesus their main authority is Mark. (This is true, I venture to think, even of Luke, though those who hold the proto-Luke theory will not agree. It is interesting to note, however, that Canon Streeter himself (*The Four Gospels*, p. 205) admits that the crucial verses (Luke iv. 21-22) contain material "closely resembling Mark.") Yet both evangelists are obviously ill-at-ease with the Marcan story, partly because it laid itself open to an Adoptionist interpretation and partly because it was difficult to explain why the Sinless Christ should undergo a "baptism of repentance." So each in his own way alters the Marcan narrative in order to overcome these difficulties. Matthew does so by two changes: first, he inserts the objection of John and the reply of Jesus (iii. 14-15), but he makes his point clear only "at the cost of introducing the recognition of Jesus by John, and thus damaging His complete isolation, one of the most characteristic features of Mark's gospel" (*The Riddle of the New Testament*, p. 140).

Secondly, he changes the words of the Voice from heaven from the second person to the third, thus making the vision not only a personal experience of Christ, but also a witness to the Baptist. These two changes, while theologically valuable as evidence of the standpoint of the first Gospel, are, like most purely Matthæan additions to the Marcan narrative, of little value historically.

St. Luke achieves the same result but in a somewhat different way. First, he distinguishes between Our Lord's baptism and the baptism of the common people (*cf.* "when all the people were baptized," ver. 21); secondly, he refers to Our Lord's baptism almost parenthetically (note the genitive absolute of ver. 21) and subordinates it to the vision; and thirdly, by adding the words "in a bodily form" to the account of the descent of the Holy Ghost, he, like Matthew, makes the vision also an objective witness of the Baptist—and presumably to others standing by.

The third and final stage of this process, referred to by Archdeacon Rawlinson, is to be found in the Fourth Gospel. Here the account of the baptism of Our Lord has disappeared altogether and the reference to the descent of the Spirit is made part of John's testimony to Jesus. The vision has become exclusively an objective vindication to John of the divine character of Jesus and the mission of John is thought of exclusively as bearing witness to Our Lord. John has been brought completely "within the circle of the Christian movement."

This subordination of John to Jesus may in part be due to a desire

"to take the wind out of the sails of the 'Baptist party' [which seems to have existed at Ephesus (*cf.* Acts xviii. 25 and xix. 3)], who, on the strength of Jesus' baptism by John, would claim that their Master, far from being inferior to Christ, was in reality his superior" (MacGregor in *Moffatt Commentary on St. John*, p. 33). But whether this be so or not, the fact remains that the author of the Fourth Gospel is here, as elsewhere, interpreting history and not just recording it. This is clearly shown by the developed theological language in which the Baptist's witness is recorded. We cannot base our view of John the Baptist's preaching on the later ideas read back into his mind by the evangelist.

Hence Canon Wylde's strong words about "the unswerving devotion and mission of a lifetime" fall to the ground. John had preached as one of the old prophets, he had proclaimed the coming of the Messiah, and now in prison, as he hears of the "works of Christ," he begins to suspect that his hope and prophecy are being fulfilled. So he sends messengers to Jesus, who instructs them to return and show John how Messianic prophecy is being fulfilled in Him.

Nevertheless, I would agree that it is very difficult to rule out altogether the idea of some witness by the Baptist to the truth of Jesus' Messiahship. The Fourth Gospel is often anachronistic (*cf.* the time of the Cleansing of the Temple and the way the Messiahship of Our Lord is recognized from the beginning instead of, as in the Synoptic Gospels, only after the confession of St. Peter at Cæsarea Philippi); but it seldom, if ever, bases a passage on something that has no foundation in historical fact whatever. The very fact that it is witnessing to the "Word made flesh" rules out that idea.

Can we, then, find some occasion in the life of the Baptist, other than the time of Our Lord's baptism, when such witness might have been given? What I have to suggest is in its very nature pure conjecture, but I venture to think that it is not an unreasonable piece of speculation.

At the time of the message from John, as we have seen, the Baptist was beginning to believe in Our Lord as the promised Messiah. Is it not likely that the answer brought by his disciples, together with their own impressions of Jesus, would have convinced John that here indeed was the fulfilment of his work? He himself was in prison, the chances of release were small, his work was plainly over. What would be more likely than that at such a time he would have advised his followers to join the One for whom they had together been looking?

If there be anything in such surmise, then we may recognize that, behind the radical transformation of the Synoptic account of the Baptist's mission, there exists in the Fourth Gospel witness to a genuine tradition.

Yours faithfully,

C. KENNETH SANBURY.

S.P.G.,
NUMAZU, JAPAN.
October, 1933.

THE MEANING OF THE EPICLESIS

SIR,

In the so-called "Clementine" Liturgy the Prayer for the action of the Holy Spirit at the Eucharist is that He may "*ἀποφύνη* this bread the Body of thy Christ," etc. In the very interesting article on the

Epiclesis in the October issue your contributor takes the usual view of ἀποφήνη as "manifest." But ἀποφαίνω is found in the sense of "render" or "make so and so"—e.g., Plato, *Euthydemus*, 285 B and C, we have: ἀπολέσαντες πονηρὸν ὄντα χρηστὸν πάλιν ἀποφῆναι ("having destroyed him who is base to render him again good"), Aristoph., *Eq.*, 817: Ἀθηναίους μικροπολιτὰς ἀπὸφ ("to make the Athenians citizens of a petty town").

I would submit, therefore, that it is not certain that the word has not the same significance here as ποιεῖν in the other Liturgies.

Similarly with the ἀναδείξαι of St. Basil's Liturgy. Liddell and Scott quote instances of its use to signify consecrate (e.g., Strabo 410, Plut. Pomp. 52). And in the "Clementine" Liturgy it occurs twice, (1) in the long Eucharistic Thanksgiving (Brightman, *Liturgies Eastern and Western*, p. 16) it occurs of "the creation of man to be the ornament of the world," and (2) in the final thanksgiving (*ibid.*, p. 26), "make them (the Catechumens) worthy of initiation." In the treatise of St. Basil "on the Holy Spirit," xxvii. 66, the consecration is spoken of as ἀναδείξις.

There is, therefore, some ground for understanding these two words, in the sense of "make," after the manner of the later Liturgies. Accordingly the prayer for the intervention of the Holy Ghost is a prayer for His Consecration action upon the Elements.

A. G. WALPOLE SAYER.

BURWELL VICARAGE,
CAMBRIDGE.

NOTES

I

"THE SACRIFICE OF THE MASS"

I USE at the outset a provocative title, and I do so because it gives me, at the outset, the opportunity of getting something out of the way. Both those words, both "sacrifice" and "mass," are provocative to many people. Of the second, the word "mass," I would only quote a saying of the late Bishop of Bristol, Dr. Forrest Browne. His words carry weight, both because of his great learning as a historian and an archæologist, and because he was a very able opponent of Roman claims; and also because I suppose that he never used the word "mass" for the Holy Eucharist in his own practice. But he defended the word because, he said, we had no right to make a present to the Church of Rome of the early centuries of the Christian era; we had no right to say that the English priest when he celebrates is doing something different from what St. Ambrose was doing when he speaks of himself (*Epist. xx. [ad Sororem]*) as saying mass, *cæpi missam facere*, as though it was the normal title for the Sacrament of the Lord's Supper in his day. And, secondly, I want to say that the words "sacrifice of the mass" do not connote the same thing as the "sacrifices of masses" condemned by Article XXXI., but something very different. The two words, both in the singular, do not mean the same thing as is meant by the two words both in the plural. The sacrifices of masses, at least in popular parlance, seemed to imply a value in the multiplication of priestly actions altogether apart from the action of our Lord. The words, both in the singular, "the

sacrifice of the mass," assert that in the eucharistic action there is something which can rightly bear a sacrificial meaning.

Having said that, I want to emphasize, still rather by way of introduction, the great danger of one-sidedness, as in all dogmatic statements, so especially, perhaps, in statements about the Holy Eucharist. We are so apt to lay stress on what particularly appeals to ourselves, and to forget that there may be another side of the truth, perhaps equally needed for the expression of the fulness of the Faith which we have received to hold.

We may admit that there are ways of speaking about the Sacrifice which are apt to forget or overlook the Communion, but admitting, for the sake of argument, that there is such a thing as Sacrifice in the Holy Eucharist, we may go on to consider whether even in that there may not be a *via media* which comes nearer to the truth than some of the extremest statements which are made about it. That *via media*, as it seems to me, lies between a belief that we may only look for sacrifice in the offering of ourselves, our souls and bodies, as we find it expressed in the prayer of oblation in our own Prayer Book, or, on the other hand, at the opposite extreme in the "sacrifices of masses" of Article XXXI., seeming to imply a belief in a repetition of Calvary, so to speak, wherein the priest was said to sacrifice Christ for the quick and the dead, with many other crudities which would be repudiated by learned Roman theologians not less than by our own. To put it briefly, we must find something between the sacrifice of ourselves which *belittles* the meaning, and the "sacrifices of masses" which *exaggerates* it.

For myself I find it, and here I come straight to the point, in our Lord's own words, believing them to be His words, *τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν*. I say deliberately "in our Lord's own words." I cannot believe that the Institution of the Eucharist as a Christian sacrament is due to St. Paul, still less to some unknown disciple at Antioch. Surely "it is wholly incredible that (St. Paul) can have invented and foisted upon the Church the practice of a rite which nevertheless came to be universally and unquestionably accepted as the fulfilment of a dominical command."*

Even if the words can be proved not to have been spoken by our Lord in the Upper Room on Maundy Thursday, I must at least believe that they were spoken during the great Forty Days. *Τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν*. It was common at one time to find justification for the Sacrifice in the Eucharist in one or other, or in both, of the two words *ποιεῖτε* and *ἀνάμνησιν*, the first as meaning, sometimes at least, in the LXX, "offer," and the second as meaning, *necessarily*, a memorial before God. But apart from the fact that such a translation is precarious, I do not think that the interpretation which I desire to suggest to you need be thought to rest upon it.

While, then, I do not want to plead for a translation of the two words *ποιεῖν*, *facere*, as equalling *προσφέρειν*, *offerre*, offer; or of *ἀνάμνησις* as equalling *of necessity* a memorial before God—though I think it to be so—I do want to plead most earnestly for a literal sense to be given to *ποιεῖν* as something active and objective (I would almost say, if I dared, dramatic), as meaning an Action, something *done*; and, further, I cannot limit that action to the eating and drinking of the Bread and the Cup.

* S. C. Carpenter, *Christianity According to St. Luke*, p. 70 note.

It is not "eat this whensoever ye shall eat it in remembrance of Me." That brings us to another question, What is meant by *τοῦτο*? What is this thing which the Lord bids us do when we eat the Bread and drink the Cup? I cannot think that we exhaust the meaning of *τοῦτο ποιεῖτε* by reception. I think that the reception of the Blessed Food is but a part (I would say, of course, a very important and certainly a necessary part) of the Great Action. But I cannot limit the words *τοῦτο ποιεῖτε* to the act of communion. You are doing something when you make your communion. What is it that you are doing? I should answer that you are taking part in a great Action, greater than any one part of it. If I cannot translate the words *τοῦτο ποιεῖτε*, "offer this" or "sacrifice this," neither can I paraphrase them as meaning "eat this." I stand by their literal meaning "This do." And if they do not mean sacrificing in the sense of the infliction of death, so neither can their meaning be restricted to the act of partaking or communion.

Then we go a step farther and ask, What, then, is this great Action in which you are taking part? I would say that it is a threefold Action, and that you cannot separate the three parts of it. It is, we may say, a glorious trinity in unity, and we go to the heart of the matter when we lift up our hearts to the contemplation of our Lord's Redemptive work. The setting, the scene, of that work, if we may so speak, is threefold. It has for its setting the Upper Room, the Coenaculum; the Cross of Calvary; and the Heavenly Altar of the Epistle to the Hebrews and the Apocalypse. In the Coenaculum the Lord anticipated what He was about to do, making His Action the anticipation of Calvary, giving to His disciples the feast upon the Sacrifice which was the characteristic note of the Peace Offering of the Old Dispensation—the Peace Offering being itself a very real and literal feast upon a very real and literal sacrifice. Secondly, on Calvary, He "made there (by His one oblation of Himself, once offered) a full, perfect, and sufficient Sacrifice, Oblation, and Satisfaction for the sins of the whole world." The fact that we can all say those words, *ex animo*, every time we celebrate, makes it impossible for us even to think of any repetition of Calvary in that sense by the earthly priest. And then lastly, in the great words of the Epistle to the Hebrews, "by His own Blood He entered in once (*ἐφάπαξ*, once for all) into the Holy place, having obtained eternal redemption for us." So the Atonement was complete. It is this of which I have ventured to speak as a glorious trinity in unity, the great Action of which the sacrament of the Lord's Supper is the continual remembrance. And with us, too, here in the earthly courts, the Action is threefold; it is the doing what He did in the Upper Room; it is the *ἀνάμνησις*, before God, before angels and archangels and all the company of heaven, and before men, of the all-sufficient Sacrifice on Calvary; it is the union of our poor pleading with the perfect pleading of the great High Priest at the heavenly Altar. And in this great Action, we may add, the earthly priest is not acting by himself; the congregation of the faithful whom he is leading is not acting by itself; it is the whole Catholic Church acting together, though in many different places, performing a great Action, *ποίημα*, in obedience to the Lord's command *τοῦτο ποιεῖτε*.

And into this great Action every member of the worshipping Church is, as it were, taken up. And I cannot agree to say that the Action has in it nothing that may rightly be described, as all ancient liturgical language describes it, as sacrificial; it is a *sacrificial* action, though I

cannot restrict that language to the second, albeit the culminating, act of man's redemption, the Alone-meritorious sacrifice of the Cross. The Upper Room looks on to Calvary, and the heavenly Pleading within the Veil looks back to it; the Sacrifice which is a trinity of actions is yet One great Action, all of one piece.

Even so is the Action of the Church on earth: it is three and yet one, and it is when we begin to magnify one of its three parts or to belittle one of its three parts, or to isolate one of its three parts from the other two, that trouble and misunderstanding comes. We need not deny that at one time we may rightly lay greater emphasis on one part, and at another, on another. There are moments when we shall be thinking more of our own communion, other moments more of the Atoning Death which we are commemorating, others again when we shall be trying to unite ourselves with the pleading of the sacrifice at the right hand of the Majesty on high. But emphasis on one part does not mean that the other two are non-existent or of no importance; the three together make up the great Action which I am not afraid to call the Christian Sacrifice—the “newer Rite” of the Christian Church.

Perhaps I may be permitted to add one word of caution about the danger which we incur of losing real and vital parts of Christian doctrine by our fear of words which have been abused or misused. An instance which occurs to me is the use of the word Θεοτόκος. It was used at the Third and Fourth Œcumenical Councils in defence of the truth as to the Person of our Lord, that He was One Person, not two; that He was, indeed, “God really Incarnate,” not “a man morally deified”;^{*} it was used in defence of the great theological truth of the *communicatio idiomatum*. Therefore we cannot give it up, because some have forgotten what the Fathers did not forget, that it was used not for her honour, but for His. Nor, to quote a very different expression, are we going to risk the loss of the precious truth contained in the words “justification by faith alone,” because they have sometimes been abused in an antinomian direction. So, with regard to the Holy Eucharist, we cannot give up the sacrificial words, *θυσία, θυσιαστήριον*, so constantly used without any sense of danger in the earliest extant orders of Christian worship, the glorious liturgies of the East, because, alas, they may have been abused to detract from, or to add to, that which was offered once for all on the Altar of the Cross.

H. V. S. ECK.

NOTE.—This paper was read in the Sacred Synod of the diocese of St. Albans, held in the Cathedral on June 20-21, 1933. The two days of the synod were devoted to the discussion of Unity within the borders of our own part of the Catholic Church. In a rather long preparation for the Synod we had come to be sure that the way to a true unity lay not in nebulous or ambiguous expressions of opinion, but in quite frank statements of conviction, and that the way to live together was to be found in the recognition to a rightful place in the Church of those whose beliefs differed from one another in questions about which the Church had not spoken authoritatively.

^{*} Dr. Bright, *Notes on the Canons*, p. 65.

II

THE 1928 CANON IN LATIN

Cum sacerdos stans ante Mensam sanctam ita panem et vinum disposuit ut promptius et decentius coram populo panem frangere et in manus suas calicem accipere possit, incipiat consecrationem, ut sequitur.

CONSECRATIO.

Dominus vobiscum.	R7 Et cum spiritu tuo.
Sac. Sursum corda.	R7 Habemus ad dominum.
Sac. Gratias agamus domino deo nostro.	R7 Dignum et iustum est.

Deinde sacerdos vertat se ad mensam dominicam et dicat :

Vere dignum et iustum est, debitumque a nobis obsequium, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus.

Hic sequatur propria prefatio de tempore, si qua assignata sit, alioqui statim subiungatur :

Ideo cum angelis et archangelis cumque omni militia cælestis exercitus magnificamus et superexaltamus nomen gloriæ tuæ laudantes te et sine fine dicentes:

Sanctus, Sanctus, Sanctus, Dominus deus Sabaoth; Pleni sunt cæli et terra gloria tua. Gloria tibi domine altissime.

Benedictus qui venit in nomine Domini.

Hosanna in excelsis.

Vere tibi gloria, omnipotens Deus, Pater noster cælestis, quia pro misericordiæ tuæ pietate unicum Filium tuum Jesum Christum dedisti, ut mortem in cruce pro nostra redemptione pateretur, qui (unica sui ipsius oblatione semel facta) plenum fecit perfectum et sufficiens sacrificium oblationem et satisfactionem pro totius mundi peccatis, et instituit, et in sancto evangelio suo nobis præcepit observare, pretiosæ mortis illius commemorationem, usque dum rediret, perpetuam.

Qui in qua nocte tradebatur (*Hic sacerdos in manus suas assumat patenam*) accepit panem: et gratias agens (*Hic frangat panem*) fregit, deditque discipulis suis dicens, Accipite et manducate (*Hic omni pani manum imponat*), Hoc est enim corpus meum quod pro vobis datur. Hoc facite in meam commemorationem.

Simili modo posteaquam cænatum est accipiens (*Hic in manum suam calicem accipiat*) calicem, item tibi gratias agens, dedit illis dicens, Bibite ex eo omnes: (*Hic manum imponat cuique vasculo, sive calici sive lagenæ, quo insit vini aliquod consecrandi*). Hic est enim sanguis meus novi testamenti, qui pro vobis et pro multis effunditur in remissionem peccatorum. Hoc facite, quotienscunque bibetis, in meam memoriam.

Unde et memores, Domine Pater celestis, nos famuli tui humiles ejusdem Filii tui dilecti tam mortis pretiosæ quam et passionis, necnon victricis ab inferis resurrectionis, sed et in cælos gloriosæ ascensionis, secundum eius sanctam institutionem, celebramus et in conspectu divinæ maiestatis tuæ, de his donis sanctis et datis commemorationem facimus quam ipse fieri iussit, gratias tibi ex animo reddentes propter beneficia innumerabilia quæ nobis comparavit.

Exaudi nos, clementissime Pater, supplices te orantes, et dignare

per Spiritum tuum sanctum et vivificantem nosmetipsos et hæc dona tua, panem scilicet et vinum, benedicere et sanctificare, ut nobis corpus et sanguis fiant Filii tui Salvatoris nostri Jesus Christi, quo nos talia percipientes in corpore pariter et in anima robaremur et reficiamur.

Supplices etiam te rogamus, ut de tua paterna bonitate propitius a nobis hæc accepta habeas, sacrificium laudis et gratiarum actionem: humillime supplicantes, ut tam propter merita mortemque Filii tui Jesu Christi, quam per fidem in sanguine ipsius, nos, una cum universa ecclesia tua, peccatorum nostrorum remissionem et cætera passionis eius beneficia consequamur.

Offerimus tibi simul et exhibemus nometipsos, animas et corpora nostra, hostiam rationabilem, sanctum et viventem; humillime te rogantes, ut quotquot ex hac sacra communione participemus, omni benedictione tua cælesti et gratia repleamur.

Et quamvis propter multitudinem peccatorum non simus digni qui ullum tibi offeramus sacrificium, hanc tamen debitam oblationem servitutis nostræ, non æstimator meriti, sed veniæ quæsumus largitor accipias:

Per Jesum Christum dominum nostrum, per quem, et cum quo, in unitate Spiritus Sancti, sit tibi Patri omnipotenti omnis honor et gloria, per omnia sæcula sæculorum.

Et respondeant universi. Amen.

Hic cum sacerdote populus adunatus orationem dominicam proferat, dicto prius a sacerdote:

Præceptis Christi salvatoris moniti et formati audemus dicere, Pater noster, etc.

Deinde subiungat sacerdos: Pax dei sit semper vobiscum.

R/ Et cum spiritu tuo.

REVIEWS

CHURCH AND PEOPLE, 1789-1889. By S. C. Carpenter.
S.P.C.K. 10s. 6d.

It is one of the more pleasing duties of the historian to trace the lines of development down to our own times, and so to provide the proper materials for a true estimate of our present position and of the most hopeful avenues for future advance. The Master of the Temple has entered upon this task with obvious and contagious pleasure. He has furnished us with a monumental volume of nearly six hundred pages, in which there is no paragraph that is not interesting and no footnote that is not an addition to knowledge.

No doubt it was the Centenary of the Oxford Movement that suggested the volume, but that Movement does not occupy the whole of the picture. It is set against the background of general Church history in this country, and in order to make that background complete a starting-point is very properly found in the repercussions of the French Revolution. With equal propriety the terminus *ad quem* is found in the publication of *Lux Mundi*, the work by which the Oxford Movement proved itself to have widened immeasurably its horizon and to have started on a new career of usefulness in far more than purely ecclesiastical spheres. But in order to fulfil the task of providing complete materials for judgment and prophecy an Epilogue is added which bridges the gulf between *Lux Mundi* and the present day.

In the earlier part of his narrative the author holds a judicious mean between two extremes. He refuses to be led astray by popular exaggerations of the decadence of the Church at the beginning of the nineteenth century, but, on the other hand, he unflinchingly points to the terrible abuses that made reform imperative. A Church cannot have been wholly bad which started a scheme of national education, which had town clergy attending at their parish church from eight to half-past eleven every day for marriages, and country clergy whose recently published diaries reflect an enviable standard of pastoral care. But, on the other hand, a Church must be very far from good when three-fifths of its clergy are non-resident, when its Bishops tamely submit to a reproof from the King for daring to vote against his Government, and when one of its clergy at a funeral can fall drunk into the grave.

What, then, was to be done? The group of friends at Oriel was not the only source from which a solution might come.

Another member of their Common Room, Arnold, realizing that "the Church of England in its present condition no power on earth could save," proposed to save it by broadening its basis and binding it more closely than ever to the State. But he, says Mr. Carpenter, was too discontinuous and drastic. Then there was the Hackney phalanx, including the liturgiologist Bishop Lloyd, the philanthropist Joshua Watson, the poets Southey and Wordsworth; but they are dismissed by our author as too moderate. They were indeed simply refacing a building when its foundations were undermined. Then there was Blomfield, who told the clergy of St. Paul's that with their £24,000 of income they were doing nothing for the 300,000 paupers at their gates, and met the difficulty with the Ecclesiastical Commission and a redistribution of revenues. This was better, and Mr. Carpenter recognizes the importance of Blomfield by devoting to him a whole chapter, which he calls *A Modus Vivendi*. But, being that, Blomfield's reform was nothing more, and something very much more was needed.

That is what the Tractarians saw. They knew that it was of no use merely pruning the tree or grafting fresh shoots on it; somehow or other they must get down to the very roots and infuse fresh life into them. Difficult as this process may be in arboriculture, it was no easier in religion. What was needed was a new doctrine or a fresh emphasis on old doctrine. Ideas, dogmas, institutions held in a state of suspended animation must be quickened into new life. So only could one expect to produce the fair flower and fruit of truly Christian living.

One of the most trying criticisms of the early leaders of the Oxford Movement is that they took so little interest in the sociological measures and humanitarian remedies of their day. In so far as that is true it was due to their intense absorption in ideology. They realized that what is supremely important in human life is belief; from that all action must ultimately flow. It was in order to get what they regarded as right belief established that they spent themselves to the bone and exhausted their private fortunes. Who can blame them for that? The present writer has very little sympathy with most of their incursions into politics, whether of the State or the University, but with their fundamental principle he is in entire agreement.

What, then, were the ideas that they sought to impress upon their fellow-churchmen? If we may take leave of our author for a moment and enumerate them for ourselves we should say that they were three. First, the supreme value of holiness: not the complacent, self-satisfied respectability that then did duty for religion in many Anglican quarters, but

that perfection which must be the goal of all Christian striving. Second, the necessity of the sacraments, which were intended by their Divine Founder to be not optional appendages upon the fringe of Church life, but its very core and centre. And third, the recognition of the Church as a distinct entity, not a voluntary gathering of Christian people, much less the State on its religious side, but an organism animated by the indwelling life of its Founder and having its own duties, its own privileges, its own autonomy. It would take us too long to establish these points, but there is enough evidence in the acts and writings of the early leaders to show not merely that these were the main ideas of Tractarians, but that this was the order of their importance.

To return to our book. The author traces the immediately subsequent history along the usual lines, but always with fresh wealth of illustration. He absolves the Ritualists from the charge of "Romanizing." It ought also to be understood that it was not the fashion in the early days to regard them as law-breakers. Rather they were condemned as too pedantic in their observance of the law. "Rubricians" was then thought a sufficiently opprobrious epithet to hurl at them.

From this point various lines of development are traced—the emergence of a social conscience, which owed so much to all schools of thought that no one of them can claim the entire credit; the unparalleled expansion in the foreign field, which made the nineteenth century the greatest in the whole history of our Church; and the progress towards self-government, which has not yet reached a satisfactory goal. In the movement of thought the significance of Maurice is justly emphasized. The two chapters devoted to this subject are among the most important in the whole book. The author would have been helped by two volumes which evidently did not appear in time for him to make use of them, Knox and Vidler on *The Development of Modern Catholicism* and Webb on *Religious Thought in England from 1850*. Finally, an extended appreciation is given of *Lux Mundi*, with a digest of each essay, which should be of great value to the young student.

In the Epilogue there is a summary of most of the important events and writings of the present generation, but we are surprised to see no reference to the Bampton Lectures on "The Ideas of the Fall and Original Sin," which Bishop Gore appraised as the most important contribution to Anglican theology since Butler. For the rest there is a refreshing note of optimism in these last pages which we particularly appreciate, and we hope that the concluding words will be echoed far and wide: "In spite of the sinister movements of a few persons of

intolerant and schismatic temper, the present generation has seen a remarkable increase in the spirit of unity within the Church of England."

J. W. C. WAND.

THE COUNCIL OF TRENT AND ANGLICAN FORMULARIES. By H. Edward Symonds, C.R. Milford: Oxford University Press. 12s. 6d.

Father Symonds may be said to have closed for the present any discussion as to the material facts on which must be based a decision as to the compatibility of Tridentine and Anglican doctrinal standards. We may be far from being able to make up our mind corporately, or even individually, whether there is such compatibility; but at least we have now, within the limits of a single volume, practically all the evidence available. For this achievement the author deserves the gratitude of all who care for truth and charity. If it may rightly be described as a modern Tract XC., the connotation of "modern" must include much more than the passing of eighty-eight years. Tract XC. was, as the Master of the Temple has pointed out, a piece of special pleading; not, of course, in any derogatory sense, for like all that Newman wrote, the Tract is utterly sincere, but in the sense that it was a deliberate attempt to see how far the Thirty-Nine Articles could be made to stretch. At the moment, indeed, Newman was stretching them further than his immediate purposes required. He was not thinking of corporate reunion so much as of the retention within the English Church of those who were tempted to make an individual submission to Rome. There was a further reason for which he was anxious to show that the Articles were patient of a Catholic interpretation. For, if so, there was no need to reduce the stringency of the terms in which they must be subscribed, and the hated Liberalism would reap no advantage. Newman's anxieties are rather obvious. Father Symonds has no such axe to grind. It is true that he states that his book is intended as a contribution to be added to other attempts at reunion; but (as the scientist complained in the case of *Paradise Lost*) it is not written to prove anything. It is a scientific comparison of documents, showing quite clearly their opposing emphasis, but at the same time demonstrating that actual and final contradiction seldom or never appears. Father Symonds's field is wider than Newman's. Newman confined himself to the proof of the limited position that the Articles are, "to say the least, not uncatholic, and may be subscribed

by those who aim at being catholic in heart and doctrine." Father Symonds, starting from the definitions of the Council of Trent, compares them not only with the Articles, but with the Prayer-Book and other Anglican standards, taking the fullest advantage of the now acknowledged Anglican principle that "the meaning of the Thirty-Nine Articles must be interpreted in accordance with the meaning of the Book of Common Prayer." The range of his research is also far wider than Newman's. Every chapter is packed with learning, and no praise could be too high for the diligent and conscientious way in which he has assembled the relevant facts. In the nature of the case the book is a mass of details, and it is difficult either to make a selection or to provide a conspectus. It should, however, be noticed that the author abandons the theory that the *Romanenses* of Article XXII. are necessarily the extreme medievalists. Nor do they represent the popular as opposed to the official teaching. It is, he thinks, simply "a vague term for writers of the Roman obedience." This is not unlike Newman's idea that the "Romish doctrine" is "the received teaching of the day, and unhappily of this day also, or the doctrine of the Roman schools." Father Symonds's instance of the astonishing teaching of St. Thomas on the adorability of the Cross is ample justification of the strictures of the Article without limiting them to merely popular perversions of Catholicism. In one case the author has ventured into the realm of speculative theology. After pointing out the extraordinary difficulties in which the term "Transubstantiation" involved the Nominalist philosophers, he asks the question whether any meaning for the word can be discovered which does not commit the user to scholastic Realism. The meaning which he favours seems to the reviewer to savour too much of the theory of "Impanation"; but a more attractive view is suggested in a footnote, founded on a definition of "substance" as "that which exists *per se*." On the subject of Unction Father Symonds seems for once to be a little too anxious to smooth away difficulties. He is right, of course, in showing that by using the word *præsertim* the Tridentine decree refuses to restrict the use of Unction absolutely to those in danger of death, and hardly justifies the rigidity of the *Rituale* and the *Codex*. But he fails to draw attention to the phrase *sacramentum exeuntium*, and he is surely too confident in his interpretation of the epithet "Extreme" as meaning "subsequent to other sacramental unctions": this interpretation is refused both by the *Catholic Encyclopedia* and by Dr. C. Harris. In the same chapter a quotation from Courayer deserves all the publicity which can be obtained for it. On the question of the Dominical

institution of Unction the French theologian makes the following remarkable statement: "Having been customary among the Jews, and employed by the Apostles, the Church has received the practice as conformable to the spirit of Jesus Christ, which is apparently the sense in which we say of this sacrament, as of some others, that it was instituted by Jesus Christ."

The volume is at least as much a work of reference as a book to be read straight through, and it would have been a great advantage if the actual texts compared had been written out side by side at the head of each chapter. The reader who wishes to refer to the book in a difficulty and also in a hurry will often have to read through a good deal of a chapter before he discovers what exactly the Council did say and what is the text of the relevant Anglican authorities. Perhaps the author will do something about this when his work reaches the second edition it so well deserves.

K. D. MACKENZIE.

THE TRUTH AND THE ERROR OF COMMUNISM. By H. G. Wood.
S.C.M. 4s.

Mr. Wood, the author of this admirable little book, refuses to regard Marx's over-simplification of the social problem by concentration on economic processes as a true synthesis, although he admits its effectiveness as an instrument of popular propaganda. This simplification, stark and uncompromising, is only arrived at by making a supposed economic determinism something which underlies the entire history of the race, which is as it were its vertebral column. Compared with the action of this such things as politics, religion, art, literature, and science—in fact all that is great and interesting in civilization—are viewed as epiphenomenal surface movements on the deep underlying stream of economic motives and events.

Mr. Wood describes Marx's three stages of economic history—that is, on the Marxian system of all history that really matters—as follows:

The first is that of Primitive Communism in which mankind ranged about in packs, without private property even of the most rudimentary kind, and without marriage relationships.

The second is that of Historical Society, a dreary record of perversion of original simplicity and purity, but ending in an evil which can be turned to good—i.e., the introduction of machinery.

In the third stage, amid the birth throes of which we exist, this apparent evil of the invention of machinery, with the result of the growth of the industrial system, a *reductio ad absurdum*

of the capitalist so-called civilization, has become the means of the overthrow of the long reign of exploitation. The masses of the workers seize the machines and use them in order to reduce the former capitalists—the bourgeois or the parasitic intelligentsia—to the position of employees or serfs.

In regard to this succession of scenes on the Marxian film, our author shows justly that the first stage is an imagined hypothesis, the second a caricature of the complicated facts, and the third an entirely unverified hope of a state of things undesirable even if possible. Mr. Wood puts the finger of a searching criticism on what he rightly considers to be the three propositions which underlie Marx's entire social philosophy, as being, all of them, demonstrably false and misleading. They are as follows:

(1) Wealth means what is material. It cannot be expressed in terms of service.

(2) *Manual* labour is the sole productive agent in the creation of wealth. Brain labour may be an employee in the new system, but no more.

(3) Exchange value equals congealed labour time and has no relation to supply and demand.

To all the above our author applies a method that is as destructive as it is non-partisan and fair.

This review is too short to allow of any dealing with Mr. Wood's social attitude as a whole. Suffice it to say that his book will please as little the orthodox individualist economist as the orthodox Marxian. The author looks forward to the gradual building up, under Christian influences, of a new type of economic civilization, removed alike from conventional class valuations and from the Marxian class-war fanaticism—that of a co-operative commonwealth—contributive rather than acquisitive in its character.

C. E. OSBORNE.

NOTICES

THE SECRET LORE OF INDIA, AND THE ONE PERFECT LIFE FOR ALL. By W. M. Teape. W. Heffer and Sons. 12s. 6d.

The basis of Hindu devotional life may be summed up in the phrase so constantly used in their prayers, "I am that," which may be expanded into "I am that which I worship." This of course is pantheism.

The basis of Christian prayer is belief in God the Father, Creator of heaven and earth.

As in prayer, so in the intellectual formulation of belief. When Hindu talks with Christian about religion, each finds the very method of thinking of the other almost incomprehensible; and it is this which stultifies so much well-meant Christian propaganda in India.

The Christian apologetic at the end of this book does not take into account either of these facts. On the other hand, the sketch of the place of the Upanishads in the development of Hindu religious thought is excellently done; and the translation of selected passages is the most readable of all attempts so far made to give some idea of this most difficult Eastern book to Western readers. The vocabulary of Sanskrit words and the introduction into the essay of common Hindu theological terms make the book of exceptional value to the missionary in India, who greatly needs a clear idea of the significance of the commoner Hindu theological terms, such as *atman* and *prāna*.

The main value of the study of the Upanishads to the Christian missionary is that they represent the fountain-head of the extraordinary subtlety and complexity of Indian religious thought: and just because the exposition of religion given in them is mainly intellectual, we can see that the very subtlety is due to an erroneous conception of the Being of God. For the Hindu pantheist when he meditates on God is unchecked by any such salutary thought as that in the Hebrew "My thoughts are not your thoughts, neither are My ways your ways, saith the Lord."

The ancient Hindu ritualist believed that if the sacrifice was rightly carried out the gods *must* grant the petition of the sacrifice; the ascetics believed that in asceticism lay power over gods as well as men. The sages of the Upanishads believed they could win salvation by right thinking; the modern Westernized Hindu believes that salvation is attained by obedience to the higher self. It is a noble creed, but un-Christian at its very roots; and so the Christian who seeks common ground with the Hindu turns more readily to the *bhakti* saints than to the Upanishad sages—to Tukaram rather than to Yājñavalkya; for both the *bhakti* Hindu and the Christian agree that humble creaturely love is a surer way to God than intellectual effort, which feels itself all-sufficient and conceives of man as intrinsically divine.

A. L. JACKSON.

A MANUAL OF BUDDHISM FOR ADVANCED STUDENTS. By Mrs. Rhys Davids, D.Litt., M.A. Pp. xvi, 342. 7s. 6d. net. The Sheldon Press.

The late Professor T. W. Rhys Davids wrote his famous little manual of Buddhism for the S.P.C.K. in 1877. After seventeen years he added a preface (to the fifteenth thousand), in which he could say that his original conclusions had "been throughout confirmed by the more recent publications of ancient texts." And now, nearly forty years on, appears under the same ægis, from his widow, a book which turns most of those conclusions upside down.

Mrs. Rhys Davids presents her view of original Buddhism with fervid enthusiasm, imploring her readers to see things as she sees them. "It *must* have been so." The a priori method of argument is apt to be unconvincing, specially when the search is for historical facts. Buddhism, we are reminded, is a great world-religion; therefore it must have been a gospel at the beginning; but the Four Noble Truths are not a gospel, much

less the Eightfold Path; therefore these are later formulations. Gotama simply *must* have proclaimed and exemplified the Way through the More towards the Most. He *must* have believed in the Self beyond body and mind as the "becoming" Wayfarer. And he was a spiritualist, like Samuel, Elijah, Isaiah, Jesus, Peter, Paul, John! To meditate, in the original Buddhist sense, means to get into mediumistic communication with "devas"—i.e., "men of other worlds." As for "Nirvana"—it "only became a *summum bonum*, even for the monk, at a later date. Your layman of Gotama's day never thought of it as that. For him it was a way of describing freedom from bodily ill health."

It is difficult to argue with one who knows so much, and feels so much, and to whom we owe so much. But it is still more difficult to believe that her husband and the others were so far wrong, and it is to be hoped that the publication of this new manual will not cause the old one to go out of print.

J. R. COATES.

WAYS AND CROSSWAYS. By Paul Claudel. Translated by the Rev. Fr. John O'Connor, with the collaboration of the author. Sheed and Ward. 7s. 6d.

The translation of this collection of articles and reviews by the French Ambassador to the U.S.A. is remarkably good. But the book itself is most disappointing.

The earlier work of Claudel (pre-war) is a thing of rare beauty: poetical dramas and dramatic poems. They display both the massiveness and the delicacy of Mediæval Art, and one is reminded of the great cathedrals and of illuminated missals. Certain weaknesses and a tendency to over-subtlety could be detected, but they were practically swallowed up by the beauty and dignity of the whole. In his later work Claudel has become over-ripe. Both the massiveness and the delicacy are stereotyped, and the subtleties of thought and manner have gained the upper hand.

In this book Claudel has, for the most part, forsaken the inner courts, where faith, hope, and charity reign, for the outer court of controversy. And he has not brought the spirit of the inner courts with him. It is sad to see him resorting to unfair tricks of argument, and to an over-subtlety of presentation which is almost as unfair in essence. However much Mr. Claudel may dislike evolution, he has not disposed of it by pouring scorn on a misrepresentation. Nor is the doctrine of transubstantiation made more intelligible or more impressive by a series of complicated illustrations in the worst scholastic manner.

Three of the essays are meditations on passages and characters of Scripture. They are extremely fantastic, and the last (The Third Meeting) is a perfect nightmare of "hidden meanings."

The description of "An Underground Church," which the author would like to see built in Chicago as the memorial of the Eucharistic Congress, is a Hollywood fantasia. But it is in that group of essays which is otherwise least disappointing. In the "Letter to Alex. Cingra," in "On Art," and in "Postscript," Claudel penetrates and reveals the soul of various types of religious Art, and though many will not agree with his pronouncements, they cannot fail to be stimulated.

Many of the dragons Claudel is out to slay are scourges peculiar to the Latin, and especially the French mind. And that perhaps sums up the

weakness of the whole book. M. Claudel is a Latin, and he has not risen, as he formerly did rise, to a plane where racial temperament is not a limitation but a contribution.

V. I. RUFFER.

FREDERIC OZANAM AND HIS SOCIETY. By J. Broderick, S.J. Burns Oates and Washbourne. 1s.

In spite of the title, this booklet tells us very little about the Society of St. Vincent de Paul. The biographical appreciation fails to bring out Ozanam's real importance. The founding of a great charitable Society is not the only claim he makes on the memory of posterity. Although his writings are very little read now, they are important as pioneer works of a new spirit. Ozanam "discovered" and rehabilitated the Middle Ages, and he made them a weapon of apologetic. And his career will always be a source of inspiration to Catholic teachers in secular universities. All this is hardly referred to. But the booklet will do valuable work if it sends some of its readers in search of fuller studies of Ozanam and his society. The style is readable, except the translation of quotations and conversations, when it seems to be correct but singularly unimpressive. One would like to suggest that such studies would be of especial interest to those concerned with Toc H.

V. I. RUFFER.

WHAT IT MEANS TO BE A CHRISTIAN. By the Right Rev. A. C. Headlam, Bishop of Gloucester. Faber and Faber. 6s.

This book of some 220 pages covers an extensive ground. It is practically a survey of the whole field of Christian apologetic—Belief in God, the Revelation of Christ, Christian Morals, the Church and Sacraments, Immortality—dealt with in that order. On all these topics Dr. Headlam has something significant and characteristic to say. God is moral and personal, the Gospel records of Christ's life and teaching are trustworthy, and the New Testament represents a vast moral advance over everything that had preceded it. The Christian doctrine of the Trinity emphasizes the divine transcendence. The Christian life is to be summarized in the concepts of "service, duty, sacrifice, love"; but the love which is its completest expression is a standard for others as well as for self; for all alike the end in view is not comfort or ease, but right. In the sections on the Church and the Sacraments the Bishop has many wise things to say: the Church is no merely racial or national institution, and no Christian can regard present-day divisions with indifference. Nor must the word "Church" be used to connote separation, but rather inclusion. It is to be recognized, however, that there are no "short cuts" to Christian unity, which must not be aimed at by the sacrifice of truth. A general system of intercommunion would be fatal to sincerity of thought. But Dr. Headlam defends the proposals of the Lambeth Conference to which the House of Bishops have agreed. To many readers what he says about the "Confirmation Rubric" will appear less conclusive, but his remarks about "economic communion" are certainly of interest—e.g., he states that he has known French Roman Catholics who in England have communicated regularly at Anglican altars. With regard to Sacraments

in general he argues against both minimizing tendencies and against mechanical views of "sacramental grace"—"what exactly grace signifies in this connection it may perhaps be a little difficult to say." The general view of Sacraments held in the Eastern Churches is to be preferred. As regards the Eucharist, it has been a "sacrifice" from the first ages. The concluding section on Immortality is of great interest. Great emphasis here is laid on the Resurrection of Christ; "the most fundamental question for mankind is the reality of the resurrection of our Lord Jesus Christ." The rationality of the universe demands immortality.

W. R. V. BRADE.

DEARLY BELOVED BRETHREN. By R. Free. Denis Archer. 7s. 6d.

A collection of racy anecdotes of clerical life by the former Vicar of St. Clement's, Fulham. Of necessity the writer has disguised the characters and the parts they played. Sometimes this deprives the story of any interest it might have had. For example, "Sarah Scrabble" asks: "Would I get higher interest if I took that money out of the Portobellos and put it into the Amalgamated Toffistuffs?" If the names are fictitious, nothing is left except that the clergy are sometimes consulted about investments. In spite of the vigour and sympathy shown by the book as a whole, which proves that "dearly beloved" was no figure of speech in the case of this pastor, its publication is to be regretted. The first section deals mainly with the grievances of the clergy in the matter of promotion, and gives a wrong impression of the extent to which such grievances occupy their minds.

W. K. LOWTHER CLARKE.

EGYPTIAN RELIGION. Vol. I., No. 2 (July, 1933). Ed. Samuel A. B. Mercer. Alma Egan Hyatt Foundation, New York. Pp. 39-85. Annual subscription \$5 (U.S.A.).

ÆTHIOPICA. Première année, No. 2 (Juillet, 1933). Dirigée par Sylvain Grébaut. Alma Egan Hyatt Foundation, New York. Pp. 23-52. Annual subscription \$5 (U.S.A.).

These two journals are examples of a very important class of publication, dealing with a narrow range of specialized studies, and, therefore, appealing only to a limited public. Such periodicals can be maintained only by some form of endowment, and yet they are indispensable for the real advancement of scientific studies. Of the two, the former is likely to have both a larger supply of material and a wider range of readers.

Both journals are clearly designed to receive only material embodying the highest scholarship, and, therefore, both are properly international. *Egyptian Religion* contains articles in English, French, and German, and while it happens that this number of *Æthiopica* is written mainly in French, there is one review in English. Both will probably prove to be indispensable to students who specialize in the subjects with which they deal, and it is to be hoped that they will have every success.

It is, perhaps, worth while remarking that, while the annual price is stated, neither journal contains an indication of the number of issues that may be expected in each year. Are they to appear quarterly or twice

a year? The fact that the second number of each appears in July suggests the latter alternative, but it would be a convenience for prospective subscribers if the fact could be stated.

T. H. ROBINSON.

ESSAY ON MANDÆAN BIBLIOGRAPHY, 1560-1930. By Svend Aage Pallis, M.A., Ph.D. Humphrey Milford. 16s.

The Mandæans (also sometimes called Disciples of John the Baptist, Sabians, Galilæans, or Nazarenes) form one of the most obscure subjects in the early history of the Church. Indeed, there is some doubt as to whether they come properly within the scope of Church History at all, since they seem to have been rather a Gnostic sect who owed practically nothing to Christianity. They had a language of their own—a dialect of Aramaic—and an alphabet which differed from most forms of Semitic writing in that it represented vowels as well as consonants.

Dr. Pallis has not written a treatise on the subject of the Mandæans, though he has given us plenty of ground for believing that he could do so. He has, it is true, in pp. 43-67 (the last section of the Introduction), given a brief history of the study of the Mandæans, but the greater part of his work is simply, as its name implies, a Bibliography. Here may be found practically everything that has been printed concerning the Mandæans since the Renaissance. There are a few exceptions, but these have been made deliberately, and any student who wished to make a thorough study of these people could find here all the useful material available. The book will be welcomed by some whose knowledge of the subject is limited to Brandt's article in the *Encyclopædia of Religion and Ethics*.

T. H. ROBINSON.

A BOOK OF PRAYERS FOR VARIOUS OCCASIONS AND SUNDAY SERVICES.

Compiled and in part composed by the Rev. A. Campbell Fraser. Blackwell. 2s. 6d.

IN THE MANNER OF THE LORD'S PRAYER. Prayers for Weekdays.

Arranged by H. Elkerton. S.P.C.K. 1s.

Though original and even intriguing in subject, Mr. Campbell Fraser's new book of nearly 200 collects scarcely reaches the level of his two former booklets of Saints'-Day Collects, now unhappily out of print. His adaptations of ancient prayers still retain the ring of translation even when they are not that. The prayers about Recreations (such as football, cricket, boat-racing, race-meetings, dancing, card-playing, hunting, fishing, and mountaineering) are highly interesting, both in subject and in phrasing, but to use them publicly might be risky. But those for Occupations, especially for country work, are valuable in idea and felicitous in expression. Here, as a sample, is the collect for shepherds:

"O God, who didst deliver the shepherd David, when he had put his life in jeopardy for the lambs of the flock: keep Thou, we beseech Thee, all who keep sheep; and grant that, when the storm ariseth, they may be strong in Thee to seek that which is scattered abroad; through him who is the Good Shepherd, Jesus Christ our Lord."

Not often are Mr. Campbell Fraser's collects as perfect as this. There are few without a striking phrase or thought, but many are marred by a

certain lack of discipline, whether in sustaining the level of a single excellence throughout the prayer, or in pruning too exuberant a development of it. He is overfond of unnecessary inversions—*e.g.*, "that, when with evil thoughts the powers of evil us assail . . ." But the last two collects, "After Service," are free from such blemishes, and may be quoted as displaying the simplicity and force of the best ancient examples. . . .

"Write upon our hearts, O Lord God, the lessons of Thy Holy Word, and grant that we may all be doers of the same, and not forgetful hearers only; through Jesus Christ our Lord."

"Forgive us, O God, if in our worship here our hearts went far from Thee; and suffer us not when we leave Thy House to lose Thy Presence; through Jesus Christ our Lord."

Mr. Elkerton's work is more definite in aim, to help the conduct of intercessions after the third collect at Evensong. The subject for the six weekdays follows the six clauses of the Lord's Prayer; and the selection both of prayers and litanies is in excellent taste. The Index of Sources is not beyond criticism: the prayer, "O God, who makest thine angels spirits . . ." traces back to the Cuddesdon office book, and to the pen, almost certainly, of Liddon; the term "*suggested by Cambridge offices . . .*" is hardly adequate to a litany more than two pages long, in which the editor has introduced only two minor modifications.

E. MILNER-WHITE.

THE RETURN TO GOD. *An Anglican View*, by Canon Guy Rogers. *An Anglo-Catholic View*, by Sidney Dark. *A Catholic and Roman View*, by Fr. Leslie J. Walker, S.J. Arthur Baker, Ltd. 5s. each.

Taking Fr. Leslie Walker's book first, we find here in 220 pages a reasoned apologetic of Christianity and Catholicism of a remarkable kind. The treatment is fresh and all the more persuasive in that the author leaves upon one side that somewhat jejune Aristotelianism which characterizes the work of most Roman Catholic writers when they handle apologetics philosophically. Aristotle himself had probably a far deeper vision than that of so many of would-be disciples of later days, but the exigencies of controversy with Platonism and the Academy tended to obscure this side of his mind. But in this book Fr. Walker boldly turns to the earlier platonic and neo-platonic tradition, illustrated in Christendom by the great names of St. Augustine and St. Bonaventure. The state of the world is not reassuring, it is "tending more and more to forget God." From a consideration of the messages of the great religious leaders, the great prophets of Israel, the founders of other faiths, from the nature of our thinking on mathematics and morals, our ideals of unity, coherence, and goodness, Fr. Walker shows that the concept of God cannot be meaningless for anyone or otiose. Whether we recognize the fact or not, we do in very truth depend upon Him for our being and our life, in intellect and in other ways also. In a chapter entitled "Immortality," he considers the peculiarity of man's place in the universe, his urge towards perpetuity, his kinship with the permanent and the unchanging. Of this urge God is the goal. Here our guide may be Plotinus, with his sublime thought of the super-essential One, the Unity at the base of all existence. But from Plotinus we must pass on to Augustine. If we are to find satisfaction, the One must be a differentiated One, we must catch

a glimpse of the *vestigia Trinitatis*. Coming down once more to earth, we find before us one Church, one City of God, which has remained amid all changes. Naturally Fr. Walker writes definitely as a priest of the Roman obedience, but avoids all detailed controversy. One very interesting point is his treatment of the unavoidable topic of Biblical Criticism. The reader who remembers, for instance, the painful case of Professor Mivart, some thirty or more years ago, will note with satisfaction the change of tone with which this subject can now be discussed by a representative Roman Catholic writer. Fr. Walker discusses with perfect freedom the generally accepted dates for Old Testament documents, only reminding possible Roman Catholic readers that the evidence for such dates "is not regarded as adequate by the Biblical Commission." This book is of real value.

The other two books are on quite different lines. There does not seem to be anything very obviously "Anglican" about Canon Guy Rogers' contribution. It is admirably written from a neo-evangelical standpoint. God is the Source of personal redemption, but the soul that knows Him as such must not be content with any narrow pietism. Some readers will think that rather too optimistic an attitude is taken both to the supposedly consciously felt need of God at the present time and to the amount of obedience to divine commands actually in evidence amongst us—in his own illustration, in England "the traveller may leave his luggage lying about at a railway station." There are some very acute incidental criticisms of such writers as D. H. Lawrence and Aldous Huxley. In contrast to Fr. Walker, Canon Rogers eschews philosophy altogether; "the evangelical," he tells us, "has never made much headway with philosophy." But he has a good deal of value and of interest to say.

Mr. Sidney Dark's volume is written with his characteristic attractiveness. He divides his subject into three parts: "Why a Religion at all?" "Why the Catholic Religion?" and "Why Anglo-Catholic?"

The author is under no illusions as to the spirit of the age, "increasingly godless." Religion is the only alternative to that which would, to say the kindest and least offensive thing about it, make life "unspeakably and most damnably dull." He argues in favour of Catholicism on broad historic lines, and in his final section admits rather more controversial matter than either Fr. Walker or Canon Rogers. He gives a fresh, but of course condensed, treatment of the question of the validity of English Orders, and deals with a few other topics. Anglo-Catholics are the true Anglicans, and the hope of the future lies in their being able to "leaven the whole lump." Much in the past has come from the Oxford Movement, in all directions, but in the future its influence must be yet wider.

W. R. V. BRADE.

CALVIN. By R. N. Carew Hunt. Centenary Press, 1933. 10s. 6d.

It is nearly a generation since the last complete book on Calvin appeared in English in 1906. Mr. Carew Hunt, a fully equipped historical scholar, therefore brings our information up to date. The appearance of this book is also timely, because it will do much to balance the unguarded, uninformed statements which are being made about the Reformation in some volumes on the Oxford Movement now appearing one after the other.

Mr. Carew Hunt's book is a historical biography, in which history is not sacrificed to biography. We are never far from Calvin's historical background, and bold and vigorous sketching clearly defines his influence upon contemporary political and ecclesiastical affairs in England, France, and Germany. Perhaps the chapter on Calvin's theological and ethical systems will be the main interest of readers of *THEOLOGY*.

The principle underlying Calvin's theology was the idea of the sovereignty of God. He is the Judge and Lawgiver from eternity. His will is the centre of the moral order. Fundamentally it is the principle of the Old Testament, whereas Luther's principle of faith is derived from the New. Yet to both God is inscrutable and unapproachable. While Mr. Carew Hunt notices Calvin's teaching on revelation in nature and law, he does not draw Calvin's contrast between a general and a special revelation. Man is tainted by Adam's fall, and the redeeming faith, which is created in man by the Spirit, depends on the will of God. The difference between the supra-lapsarian and infra-lapsarian theories of election is clearly emphasized, and it appears that Calvin made use of either view according to circumstances. Election was the theory of all the Reformers, although Luther applied it with less logic. The harshness of the doctrine did not trouble an age which was still largely medieval, and always placed the society before the individual. His doctrine of Atonement was substitutionary, but Calvin was free from the mysticism of the French reformers. It was the function of the State to enforce God's law and so defend His honour, but not to encroach on the function of the Church as the spokesman of God's law. So Erastianism was avoided. Calvin had no high opinion of democracy, but he raised the ban on usury, and made possible the vigorous development of a prosperous trading class in the towns.

A. J. MACDONALD.

THE OLD FAITH AND THE NEW AGE. By J. W. C. Wand, M.A. Skeffington. 3s. 6d.

This little book of 120 pages by the Dean of Oriel is another of the series of "Keble Books" called forth by this year's centenary. It aims at a short presentation of the Christian Faith to a modern reader, and the standpoint is that the Faith as "the Wisdom of the Ages" cannot safely be neglected by this or any other generation. The age, however, stands in need of a discerning presentation of Christianity, and when the Faith is so set forward it provides a consistent and satisfying scheme of life, bringing out and putting into their proper places those values without which life is poor and mean. Thus we have a chapter on "Vocation" and on the Christian call to perfection which must be interpreted as applying to all life's spheres of duty. The author will have none of that "double standard" which would confine the perfect life to that of the monk. Much stress is laid upon the work of the Holy Spirit, especially within the Church and through Christian ordinances, above all with regard to the Eucharist. Two chapters, the substance of which has appeared already in *THEOLOGY* and elsewhere, deal with the Buchman "groups" and the Oxford Movement respectively. The author is very sympathetic to the groups and fully recognizes their reality and sincerity, but is not blind to things that seem to call for criticism. The chapter on the Movement is particularly good, pointing out the many results in all sorts of directions that have flowed from it. The book ends with a short chapter on Christian

ethics—"the very aim of Christianity is to make the best of both worlds, but we must first be ready to count this world well lost in order to achieve it."

W. R. V. BRADE.

CHRISTIANITY AND THE CRISIS. Edited by Dr. Percy Dearmer, Canon of Westminster. London: Gollancz. 5s.

In the introduction to his *Reality* Canon Streeter reminded us that it is a mistake to think of the Christian faith as a problem to be solved. It is the universe which is the problem to which Christianity is the solution. If this be so, then it is incumbent on the leaders of Christian thought to let the world know what that solution is. Two recent events give reason for thinking that the world is ready to listen: the first the decision of the B.B.C. to include in its programme, under the title of "God and the World through Christian Eyes," just such an exposition of the Christian faith, and the second the decision of Messrs. Victor Gollancz, Ltd., to publish for five shillings a book of 616 pages on the same subject.

The volume contains thirty-three essays by thirty-three authors, and all are persons of eminence well qualified to deal with the subjects allotted to them. What constitutes such qualifications? It should be remembered that the aim of the book is not directly to expound the Christian faith, but to explain how the world looks when studied from the point of view of those who hold it. The qualifications are, then, (1) an intelligent grasp of the Christian faith, to be taken for granted as underlying the exposition, and (2) an intelligent grasp of the nature of the world and of its problems, gained by accurate studies in the fields of science, history, politics, economics and philosophy. The Editor is to be congratulated on the skill with which he has cast his contributors for their various parts: there is hardly an essay which does not make the reader feel that it is the work of a man who is thoroughly at home in his subject and knows what he is talking about.

But one curious fact seems to call for notice. After the creation of "a new heart" (which all Christians agree to be the primary need of the world in all ages), the most urgent necessity of the present crisis seems to be a solution of its economic difficulties. This point keeps on recurring with the insistence of a *leit-motif*. Here almost all the contributors who deal directly with it seem to agree that the solution lies in Major Douglas's Social Credit Scheme, and to hold that the Church's duty of propagating the Gospel involves the duty of propagating the economic theories of Major Douglas. Now Major Douglas may or may not be right. I understand from my friends who know more about these things than I do that while he has a great following among amateur economists, he has converted very few of the professionals. It is surely questionable whether we are yet in a position to identify the Christian answer to the economic crisis with the acceptance of his doctrines. On this point the book might have been more fully representative of all sides of Christian economic thought.

Such criticism should not blind us to the great value of what the book does contain. After all, it is right that Christians should be able to expound Major Douglas: it shows that they are interested in such problems, that the fruit of their otherworldliness is their capacity for taking pains in the service of this world. Doubtless different readers

will find most to attract them in different essays: so far as my taste is concerned, the first prize goes to the new Warden of All Souls for "The State and Constructive Citizenship," while Professor Raju on "The Crisis and the East" and Mr. H. G. Wood on "Scientific Humanism and Religions of Life" *proxime accesserunt*. In the last-named essay a use is found for Messrs. Gollancz's earlier production, *An Outline for Boys and Girls*. Without it Mr. Wood would have been deprived of some of his best specimen tit-bits of absurdity.

L. HODGSON.

THE TEACHING CHURCH AT WORK. Methods in Adult Religious Education. Edited by Cyril E. Hudson. S.P.C.K. 2s.

We heartily commend to all interested in adult education, and especially to the clergy, this excellent little book. Not least does it deserve the attention of rural deans and others who are concerned with gatherings for clerical study. How many clerical meetings gradually fizzle out, because they are badly organized! Canon Hodgson in his paper on "The Way of Renewal and Other Study Circles" furnishes just the suggestions that are wanted to avoid such disasters. And the other papers will be found to provide not only valuable hints of a practical nature for dealing with various kinds of people, but a much needed challenge to the clergy to see what they are doing to stimulate a desire for religious education, and how they are endeavouring to meet it when it is already there. We are often slow to realize that there are a large number of people willing and anxious to be taught, but unwilling to be preached to. The Teaching Church Group, which is responsible for this book, is meeting a real need by its publication. Not the least useful part of the book to many will be the specimen syllabuses and the lists of books for further study.

E. J. BICKNELL.

THE EPISTLE TO THE HEBREWS. The Moffatt New Testament Commentary. By Theodore H. Robinson, D.D. Hodder and Stoughton. 8s. 6d.

This new volume in the Moffatt New Testament will maintain the high standard of the series. It is an admirable example of modern Protestant exposition, based on a thorough knowledge of Jewish thought, by one of our leading Old Testament scholars. With the aid of this book the ordinary parish priest or educated layman should attain a real insight into the thought of the Epistle. The introduction is excellent as far as it goes, but we wish that the author had given us his opinion as to the exact nature of the false teaching into which the readers were in danger of lapsing. There then follows a very clear exposition of the Epistle itself, section by section, in which there are passages of a homiletic nature, relating its teaching to the circumstances of today. We may perhaps wonder whether at certain points the modernizing of its message is not carried too far. More than once the commentator insists on the idea, so popular in our own age, that God suffers with man. If the author of the Epistle was a Jew of the school of Philo, that surely would be entirely repellent to his whole outlook. The God of Philo is above and outside any possibility of suffering or change. He would be more likely to hold that the Logos took a human body in order that He might be able to suffer.

There are places, too, where we feel that Protestantism, even at its best, is hardly able to enter into the full meaning of the writer. It is hardly fair to blame the commentator for his unsatisfactory treatment of xiii. 10. The fault lies in Moffatt's translation, which we cannot but regard as perverting the meaning of the Greek. The R.V. rightly translates "We have an altar, whereof they have no right to eat which serve the tabernacle." That is, Christians in the Eucharist partake of a sacrificial feast from which Jewish priests are excluded. Moffatt renders "Our altar is one of which the worshippers have no right to eat," and we are invited to find in the verse a protest against superstitious views of the sacrament. A sounder exegesis enables us to relate this verse to those that follow which remind us that the sacrifice of thanksgiving includes the offering of ourselves.

E. J. BICKNELL.

SOUTH AMERICAN MEMORIES OF THIRTY YEARS. By Bishop E. F. Every, D.D. S.P.C.K. 7s. 6d.

The writer gives as the theme of the book the romance of the interior of South America. He speaks of the contemptuous attitude of the educated classes towards Christianity and considers that this attitude is largely the cause of "the debased moral atmosphere of Latin America." "Throughout the greater part of the Continent education is synonymous with unbelief."

The book has a wide range. The early chapters include: the instability of South American governments; their differentiation against foreigners; an all-British colony in Argentina, which he believes to be an unwise project; the Centenary in 1931 of the Anglican Church in Argentina; a description of Uruguay, where the Government is socialist and scornful towards religion; and the story of a remarkable Anglican missionary who did a devoted work in Buenos Ayres.

Bolivia is next treated. The large majority of its inhabitants consists of Indians, who are unenfranchised and mostly live in a state of degradation, drunkenness being prevalent among them.

The next chapters concern a visit to a mission to aborigines in the wilds of the Chaco district, where, shortly afterwards, Bolivia was contending in an embittered war with Paraguay for access to the Paraguay River, having no seaboard for the development of her trade; visits to other missions, scattered far and wide—a bishop with so vast a diocese must be "in journeyings oft"; reminiscences of outstanding pioneer missionaries in the Chaco district; commendation of their present-day successors.

The author next deals with the subject of Brazil, with its national motto of "Order and Progress" and its efficiently managed capital, its colossal statue of Christ erected on a mountain over against the city, and the economic distress of recent years intensified by a prolonged civil war, now happily ended; a visit to the Falkland Islands, unfortunately, for the Bishop, coinciding with the arrival at the islands of Sir Ernest Shackleton on his return from the Antarctic Expedition; a three thousand miles journey to, and through, Patagonia, with its scattered and scanty Anglican missions, lasting two months.

"Commercialization inundates us . . . the marble and beauty that used to go into our churches now goes mainly into the banks and offices."

The bishop traces this to secular education. "The area within which Christianity can be taught in the educational world has gravely diminished." This again the bishop traces partly to the divisions of Christendom in a world which has a strong sense of the ideal, at any rate, of brotherhood and an inadequate realization of the recent development of unity among the Churches.

He ends by surveying the prospects of missions in South America. The economic crisis dealt a staggering blow to them, in common with missions everywhere. He points out that heavy taxation makes it impossible for many supporters of missions to continue their contributions on the same scale as heretofore. He suggests drastic revision of methods of raising funds and the fostering of a greater measure of self-help in some instances in the mission field.

H. LOVELL CLARKE.

COMMON SENSE ABOUT RELIGION: Being a Synopsis of the Evidence of Reason, Revelation, and Experience as to the Truth of the Apostles' Creed. By MacVeigh Harrison, O.H.C. Published at Holy Cross, West Park, New York, and G. P. Putnam's Sons, London. 12s. 6d.

This big book, published by the Order of the Holy Cross, which holds so important a place in the life of the Episcopal Church in the United States, is frankly and unashamedly a work of apologetic. But it can only be rightly understood as the fruit of ten years' work among college students; and no one, I think, can read it without being sure that Father Harrison's labours have been richly blessed. On every page of the book the author's personality reveals itself—genial, good-humoured, always ready to tell a story, a doughty fighter, dealing smashing blows and smiling at himself as he does so. He says: "I can sum up this apologetic for my apologetic thus: I am trying to make a practical answer to that appeal which has come to me now many thousand times, 'Tell me a book that will show me *what* I should believe and *why*'; or maybe, 'Recommend a single text with all that simple reasoning in it; I think I can get him (her) to read it.'"

The result is this immense volume. It contains 477 large pages of text, and half as many larger pages of notes, 1,096 in number; the conclusions are soundly orthodox, and copiously illustrated from modern authors. Father Harrison fights his way through all the modern problems, up to, but not including, those which have been raised by Karl Barth, and he covers a vast amount of ground. Beginning with man's need for a religious faith and a creed, he deals with (a) Reason and its testimony to God; (b) Revelation—the Bible and difficulties about the Bible; (c) the witness of Experience. He then goes on to expound the Apostles' Creed, clause by clause.

It is impossible in a review such as this to take up single points; but two remarks must be made. First, one cannot doubt that personally Socrates and Father Harrison would get on together exceedingly well. Socrates would, however, feel that he was being hurried on rather fast, and, while acknowledging that Father Harrison had a great deal to teach him, would find a number of conceptions insufficiently analyzed. Secondly, it is something of a disappointment to find that the treatment of the Holy Catholic Church is limited to the view of the Church as the

supreme authority in matters of belief, the indefectible teacher of truth, and there is an almost complete neglect at this point of the Pauline conception of the *corpus Christi mysticum*, the society and fellowship of the redeemed here on earth, gathering the isolated atoms of humanity into fellowship and unity in Christ, and finding in the liturgy the expression of its corporate life. This aspect of things comes to the fore in the section on the Communion of Saints, where we read of the fellowship between Christians in this world and those beyond the veil. But it would be a great gain if a revised edition were to contain a fuller account of the organic nature of the Church on earth.

A. G. HEBERT, S.S.M.

SILENCE AND PRAYER. By Wilfred Monod. Allenson. 2s. 6d.

Meditations with a certain charm and withal with an intensity and simplicity of Christian faith. They are offered to men and women of all faiths and of none.

There is freshness and originality here: a vivid interest in many things. "The more spirit we have the more we respect matter" is typical of the man. He draws his illustrations from all sides. He offers a fervent personal religion to a troubled and bewildered world. There is little theology and little interest in church order, but there is an intensity of desire to commend personal religion and meditative prayer that shall lead to Christian awareness of God and to life in the Spirit.

A book that may well refresh the spiritual life of many a Christian and lead him to renewal of prayer.

H. L. CLARKE.

THE BRITISH ISRAEL THEORY. By H. L. Goudge, D.D. Mowbrays. 2s.

The Regius Professor of Divinity in the University of Oxford examines a theory regarded by scholars as an example of human folly. He deals as a scholar with a subject generally handled by the unscholarly. He finds it harmful as fostering an unchristian nationalism wrongly deduced from a false interpretation of the Scriptures. He finds in the British Israelites a zeal for God which is not according to knowledge. He very appositely quotes: "Think not to say within yourselves, We have Abraham to our father." He is not so much troubled by the falsity of their deductions as by their pride in their alleged racial origin, against which our Lord gave an express warning. There is no evidence that the exiles ever left Mesopotamia or ever arrived in Great Britain. The theory identifies the North Israelites (Semites) with the Scythians (Iranian or Mongol). It assumes that British, Scotch, Irish and Welsh are Semites and the other Nordic peoples—Germans, Scandinavians and Danes—are not. It handles Old Testament prophecy with an absence of scholarly consideration and a selectiveness which are entirely unwarranted.

PRAELECTIONES THEOLOGIAE NATURALIS: Cours de Theodicée par le Père Pedro Descoqs, S.J., professeur au scholasticat de Jersey. Tomus primus: De Dei cognoscibilitate. vi+725 pp. Beauchesne, Paris. Fr. 100.

This volume is the first of a series of three, of which the second, we are told, is in the press, and the third is almost ready in manuscript. It

alternates between Latin and French, and deals on the grand scale with the arguments for the existence of God. After the necessary preliminaries, it is argued that the existence of God can be proved. The argument from universal consent is admitted as a preliminary argument, not in itself valid; then, the impossibility of an infinite regress having been shown, five valid arguments are established: from contingency, from movement, from efficient causality, from design, and the moral argument. Then come the invalid arguments, from ontological intuition, the ontological argument proper, Kant's argument from the moral law, and the argument from entropy (i.e., that the running-down of the forces of the universe proves that they had their beginning from God), and the argument from religious experience. This concludes the first volume. It is a model of clearness, and deals fully with modern evolutionism and immanentism. It must be reckoned as one of the most notable works of neo-scholasticism.

A. G. HEBERT.

"THE SPEECH THAT MOVED THE WORLD." By "Hegesippus." Search Publishing Company. 4s. 6d.

A transparently sincere, if occasionally crude, interpretation of the Sermon on the Mount—only we should not call it a "Sermon"! The comments are illustrated by many references to ancient and modern literature, which will help the reader to understand our Lord's meaning, and convince him that the great Teacher was dealing with issues vital then and vital today. There are some blemishes: who, for example, was the "Empress" after whom the city "Julias" was named (p. 24)? We are told that "the Church has made Christianity into a religion" (p. 14), and that "Biblical critics seem to spend a great deal of time in minding their P's and Q's" (p. 31). Perhaps that is why (p. 17) "the would-be historian of Christian beginnings must dispense both with the vestments of the ecclesiastic and the motley of the sceptic and assume the mantle of the prophet."

J. H. McCUBBIN.

BRITISH SLAVE EMANCIPATION, 1838-1849. By William Law Mathieson. Longmans. 12s. 6d.

This book is the continuation of the same author's *British Slavery and its Abolition, 1823-1838*, and traces the development and working out of the principle of "mitigation and gradual abolition of slavery" for which the Society bearing this title was formed in 1823. Except in the last chapter devoted to Mauritius it is almost entirely concerned with emancipation in the West Indies. The combined effect of Free Labour and Free Trade on the sugar industry is carefully traced out, giving the impression that many of the consequent dislocations in the trade could have been avoided by a more gradual application of the two great principles. Whatever may be said of Free Trade, Emancipation marked quite definitely a triumph of principle over expediency; and its successful achievement (to the enormous benefit of the slaves themselves, except perhaps in Mauritius) is the most striking of the tributes afforded by nineteenth-century world-history to the power of the Christian faith. The book is very carefully written, and demands and will repay close study.

J. H. McCUBBIN.

CHRISTUS UND DER GEIST BEI PAULUS. By Ernest Fuchs. Leipzig: Hinrichs. M. 7.50.

This new addition to Professor Windisch's *Untersuchungen zum N.T.* claims to be a "biblische-theologische Untersuchung." It illustrates the contemporary tendency in Germany to eschew further debate on problems of literary history, style and form, and to concentrate on matters of fundamental importance such as the Trinity, Christology, Soteriology and Ecclesiology. The latter, says Herr Fuchs, is especially important in view of the tendency to over-emphasize "anthropology" (in the theological sense). In order to discover the special function of the Spirit, as contrasted with Christ, it is necessary first to ascertain what is the Pauline anthropology.

The thesis is worked out with masterly care, but for the English student it is almost unreadable. We are so accustomed to an author's meeting our infirmity halfway by striving after some skill in exposition that few of us will have the patience to master such a book as this. Doubtless to a German reader our books seem superficial.

W. K. LOWTHER CLARKE.

A STUDY OF RELIGIOUS THOUGHT IN ENGLAND FROM 1850. By Clement C. J. Webb, D.Litt. The Clarendon Press. 8s. 6d.

This volume contains the Olaus Petri Lectures delivered in the University of Upsala in the spring of 1932, at the invitation of the late Archbishop Söderblom. Apart from their intrinsic merit, therefore, they afford evidence of the growing intercourse between the Churches of England and Sweden. This fact goes to account for the form of the lectures themselves. The author has in view an audience for whom certain features of English life, familiar enough to ourselves, required explanation.

The book exhibits the many excellences with which the readers of Dr. Webb's works are already acquainted. Possibly students of philosophy will complain that his treatment of individual philosophers or particular metaphysical problems is sketchy, but students of theology, clerical or lay, will find a broad treatment of philosophical discussions by a master hand which is exactly what they require. Dr. Webb has the art of getting to the point and drawing out the assumptions that underlie the thought of a particular age or school. His general theme is a survey of the main trend of religious thought in the writings of philosophers and in the discussions provoked by scientific discoveries. More especially he describes the growth of the idea of the immanence of God in close connection with the idea of evolution. At one time it seemed that belief in divine immanence would almost supplant belief in divine transcendence and we should be left with a God whom it was impossible to worship, but since the war there have been abundant signs of a reaction. In the final lecture he discusses the task of today, which is to construct a theology which shall embrace the two ideas. Some of us may hold that Dr. Webb is at times too kind to the more extreme forms of idealism, but few will dispute his general line of argument.

To English church-people not the least interesting part of this book will be the shrewd and illuminating references to some of the great figures of the past. In this year of the centenary of the Oxford Movement we rejoice to see that a well-deserved tribute is paid to the intellectual greatness

of Dean Church. We wish that more had been said about the writings of Wilfrid Richmond. His volume on personality has never received the attention that it deserves. And scattered about there are a number of penetrating criticisms which stimulate reflection. The "historical sense will perhaps be eventually considered the most original and distinctive feature of the mentality characteristic of the nineteenth century." "Although I do not think (judging from the newspapers) that the fact is known to a large part of the public, the present leaders of the Church of England are probably open to criticism rather on the ground of over-readiness to entertain novelties than on that of a stagnant conservatism." The book ends appropriately on an appeal for unity among Christians as a condition of the effective presentation of Christianity in the world today.

E. J. BICKNELL.

BOOK NOTES

Conscience and its Problems. By K. E. Kirk, D.D. Longmans. 10s. 6d. Of the first edition of this book Professor Sorley wrote, in December, 1927, in our columns: "It would be difficult to speak too highly of the author's learning or of the candour with which each disputable question is discussed." In a second, cheaper, edition Dr. Kirk has rewritten the section on "birth-control" in the light of the Lambeth Conference Report of 1930.

The Evangelical Approach to Rome. By Stanley B. James. Burns Oates and Washbourne. 3s. 6d. It is here suggested that Rome is the destined heir to the spiritual values of Methodist and Evangelical fervour, which can no longer be satisfied in Protestantism. Mr. James writes with delightful charity, and some of his strictures are abundantly justified; he takes no account of the newer movements in positive Protestantism, and does not realize that in much of what he says he is pushing at an open door.

Ways of Spiritual Life. By Dom Cuthbert Butler. Sheed and Ward. 3s. 6d. A cheap edition of a book reviewed in our columns in November, 1932.

Richard Rolle. By F. M. Comper. 10s 6d. (reprint). This was reviewed by us in July, 1929.

W. K. L. C.

Sixth and Seventh Prophets. By E. W. Hamond, M.A. Student Christian Movement Press. 4s. One of a series of seven volumes by this author for school use, and for Sunday School and adult education for teaching the Old Testament and the Apocrypha as the basis and background of Christianity. The first seventy years of the period is without any prophetic records except a fragment from Micah. The true religion of Jehovah was widely neglected. In 626 Zephaniah, a descendant of Hezekiah, broke the silence with his prophecies. He was followed by Jeremiah, little heeded in his life, greatly honoured by later generations.

About 612 Nahum prophesied, exulting in the destruction of oppressive Nineveh, not foreseeing that the Chaldæan conquerors of Nineveh would bring Judæa to captivity.

The sixth century produced the second part of Jeremiah, the writings of Ezekiel, Habakkuk, and the second Isaiah. The century witnessed the captivity of the Jews, the Babylonian exile, and ended with the deliverance of Zion in sight.

The text of each prophet is briefly but shrewdly annotated, and a feature of the book is a continuous series of New Testament parallels quoted in full in the margins.

The last dozen pages contain valuable analyses and charts. One of an admirable series for teaching purposes. H. L. C.

Christianity is Pacifism. By W. Robinson, M.A., B.Sc. Allen and Unwin. Cloth 4s. 6d., paper 2s. 6d. It is rather remarkable that a book which is evidently written with great conviction should produce such a curiously *thin* effect. This may be due in part to the fact that so much effort is given to introduce its readers to the critical view of the Old and New Testaments, as if it were a rather new discovery, that the author seems to have overlooked the steps of proof necessary to make his statement, "... the pacifist way of life—for that is what Agape really means," convincing.

Two volumes of poetry: *Selected Poems.* By Eva Gore-Booth. Longmans. 3s. 6d. This selection was very well worth making, and the short biographical note gives a key to the deep and wide experience of life which went to their making.

Chimes from Leighton's Church Tower. By the Rev. K. K. Hallows. Methuen. 5s. It is rather a hard test to come to these after reading the former book. The chimes are musical enough, but it is rather like hearing a drawing-room clock in competition with Big Ben.

The Heart of the Bible. By J. B. Thomson Davies, M.A. Vol. I. The Literature of the Hebrew People. 5s. This volume is the first of three, and brings the subject up to 500 B.C. The production of such a book (over 270 pages) for 5s. reflects great credit upon those who planned and produced it. The aim is to present the writings of the Bible "in an order and approaching that in which they came into being," with introductory and explanatory sections. As Mrs. Davies says, the task of selection and arrangement has been difficult, and it is unfair to complain that here and there the particular point of a book has been missed. But it is a little disconcerting, when J and E have been safely located in the early monarchy, to find them wandering about with David and the Patriarchs (now first mentioned) in the Exile. It is a very conscientious and useful piece of work, but it leaves one grateful to the compilers of the Old Testament for arranging their matter in an order approaching that in which it happened, for if we were left to this analysis it would be very difficult to find out. M. D. R. W.

The Heart of the Bible. Vol II. By Jeanie B. Thomson Davies. George Allen and Unwin. 5s. This volume covers the period from Nehemiah to the last century before Christ. The Hexateuch is put after

Ezra. The scheme of the book might have been even better served if some way could have been found to place the selections from the J and E documents in Vol. I. Deuteronomy is so placed. Mrs. Thomson Davies is at her best in the sections dealing with the prophets, psalms, and Apocrypha, which are excellently done. A useful and interesting book for teachers and for all intelligent people who have found the Bible perplexing. We shall look forward to Vol. III. M. P.

A History of the Evangelical Party in the Church of England. By G. R. Balleine. New edition. Longmans. 3s. 6d. *Heroes of the Catholic Revival.* 32 volumes. C.L.A. 3d. each. Neither record can be read without a glow of pride in our heritage and an uneasy feeling that our spiritual stature is far below that of our fathers. Is it too much to hope that those to whom one record is familiar will read the other record? Mr. Balleine's book has been long familiar. The C.L.A. pamphlets are new, very well written, and deserving of the widest possible circulation.

The Evangelical Doctrine of Holy Communion. Edited by A. J. MacDonald, D.D. Heffer. 5s. This valuable book, reviewed in our columns by Canon Quick in April, 1931, is reissued at a very low price. The extraordinary weight of the paper used is a drawback to the reader's pleasure.

The Pilgrim's Regress. By C. S. Lewis. Dent. 5s. The publishers' note informs the reader that "the straight road which guides the pilgrims past the City of Claptrap, between the tableland of the High Anglicans and the far-off marsh of the Theosophists, is traditional Christianity." It also refers to the "simplicity" of the allegory. But most readers will find it extraordinarily difficult to understand and be tempted perhaps to wonder if the labour of trying is worth while.

From Rome to Canterbury. By E. M. Almedingen. Faith Press. 1s. A touching record of the experiences of a Russian lady of half-English parentage. Its chief value lies in the evidence it affords of the comparatively small part played by the intellect in such "conversions."

The People's Book of the Oxford Movement. By C. B. Mortlock. *Oxford Movement Centenary Sermons.* By C. B. Mortlock. Skeffington. 3s. 6d. each. The former is a useful summary of events, with a Who's Who of leading personalities. The latter contains sermons by the Deans of Chichester and Rochester, Doctor Sparrow Simpson, the Master of the Temple, Canons Alexander and Goudge, and the editor.

Concerning Spiritual Gifts. By J. O. Cobham. Mowbray. 6d. This University Sermon on the Group Movement by the Vice-Principal of Westcott House is of quite exceptional quality and provides just the thoughtful criticism required. W. K. L. C.

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